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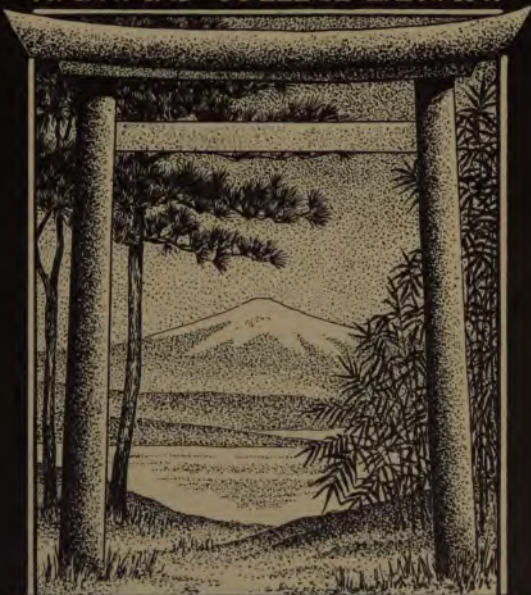
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Japanese Temple, with Buddha.

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JAPAN
AND
THE JAPAN MISSION
OF THE
Church Missionary Society

THIRD EDITION

WITH A MAP AND ILLUSTRATIONS

The mighty God, even the Lord, hath spoken, and called the earth from the
of the sun unto the going down thereof'—*Ps. l. 1*

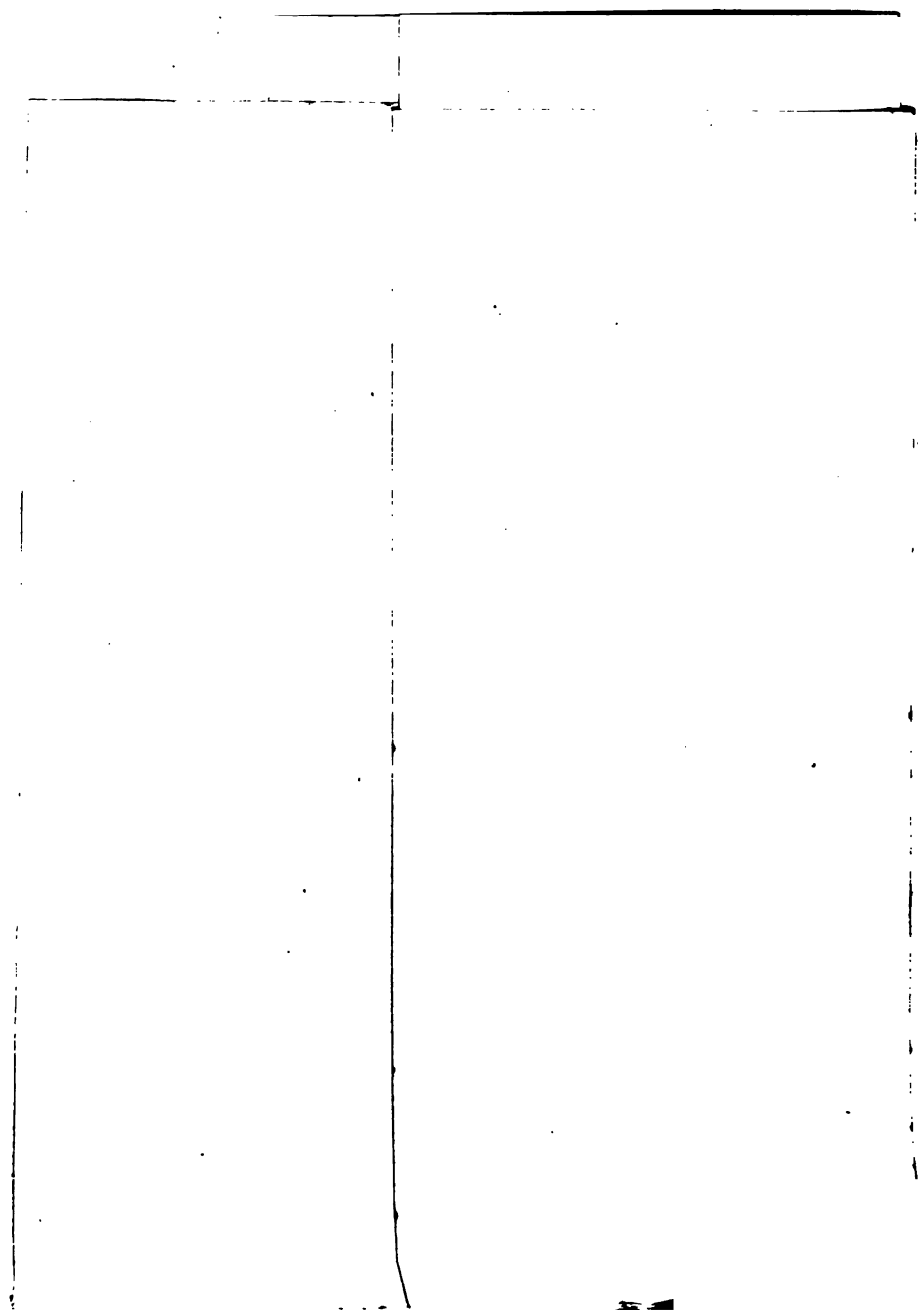
Land of the East, awake,
Soon shall your sons be free ;
The sleep of ages break,
And rise to liberty.
On your far hills, long cold and grey,
Has dawned the everlasting day

London
CHURCH MISSIONARY SOCIETY
SALISBURY SQUARE, E.C.
1898

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PREFACE

TO

THE THIRD EDITION.



THE First Edition of this Book was published in 1879. In 1887 a new edition was prepared, with large additions by the Rev. C. F. (now Archdeacon) Warren. The present edition was prepared by the late Miss A. E. Batty, of the Society's Editorial Department, and was almost the last of the many excellent pieces of work she was enabled to do for the Cause. The chapters on the various stations of the Society in Japan have been much shortened by the omission of details which the lapse of time has rendered of less interest than formerly ; so that the whole work is somewhat smaller in size than the previous edition.

It is always a difficult task for a Society to publish histories of its several Missions, because every year brings its own changes, and these changes, in almost all our Missions, are in the direction of more or less rapid progress. Such histories therefore require constant revision if they are to be

kept up to date; and, at the same time, the constant pressure of work in the Church Missionary House renders it difficult to prepare new editions frequently. Besides which, each edition ought nearly to be sold out before a new one is prepared.

The extreme interest attaching to everything connected with Japan for many years past has rendered it specially necessary to keep the history of the C.M.S. Mission there fairly up to date, and the present edition is therefore commended to the Christian public in the earnest hope that through God's blessing it may be used to instruct the minds and stir the hearts of many friends all over the country.

CHURCH MISSIONARY HOUSE,
October, 1897.

E. S.

S. S. 1897.

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I.

THE LAND OF THE RISING SUN.

He maketh His sun to rise on the evil and on the good.—*Matt. v. 45.*

JAPAN is the Great Britain of Asia. The British Isles are the western outpost of Europe in the Atlantic. The Japanese Isles are the eastern outpost of Asia in the Pacific. Instead of two large islands, however, like Great Britain and Ireland, there are four, viz., Hondo, Kiushiu, Shikoku, and Yezo, with innumerable smaller islets. The total area of the British archipelago is 122,550 square miles; of the Japanese, about 147,000. The British population in 1891 was 37,740,283; the Japanese, in the same year, was 40,071,020. The four principal islands lie between the thirty-first and forty-sixth parallel of North latitude, their united length being about 1,200 miles, and the breadth of the main island varying generally from 100 to 175 miles. They are all but continuous, the straits between the main island and its two southern satellites—Shikoku and Kiushiu—being extremely narrow. Besides the principal islands and the numerous smaller ones immediately contiguous to them, the

Japanese Empire also includes the Kurile Islands, stretching away some 600 miles in a north-easterly direction from Yezo, towards the icy coast of Kamschatka ; the Loochoo Islands, extending some 500 miles in a south-westerly direction from Kiushiu to a little east of Formosa ; and the chain of islands commencing with Vries, near the Gulf of Yedo, and terminating in the Bonin group, some 500 miles to the south.

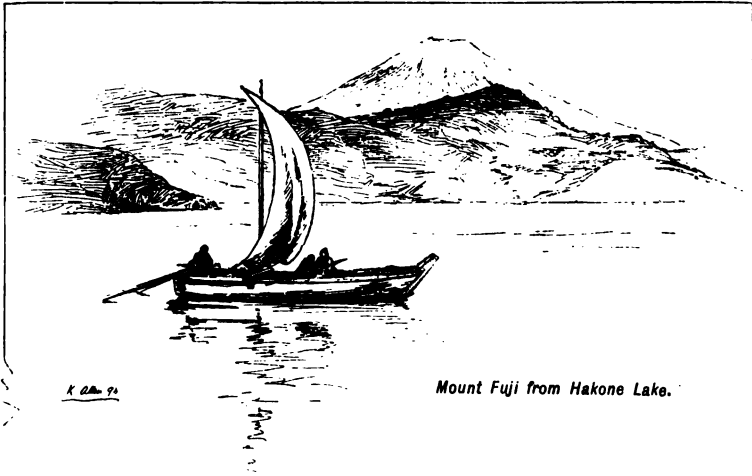
The distance between the principal islands—with which we are at present exclusively concerned—and Korea, may be roughly given as 100 miles, but the westernmost outpost of the Japanese Empire—the large island of Tsushima—in the Korea Channel, is within twenty-five miles of the continent of Asia.

Japan is the crest of a submarine mountain chain. From its shores the land plunges down abruptly into deep water. The islands are everywhere exceedingly mountainous. The more lofty mountains are from 4,000 to 9,000 feet high, and Mount Fuji, a beautiful cone, towering in solitary grandeur thousands of feet above the highest mountains in its vicinity, rises to an elevation of some 13,000 feet above the sea level, its summit being covered with snow the greater part of the year. It is no wonder that the unique form of this 'matchless mountain' has inspired the poets and artists of Japan. It is frequently the central object in the background of Japanese ideal and allegorical pictures. It is painted on the fan which he uses, on the bowl from which he eats his rice, and at the bottom of the delicate china cup from which he sips his tea.

Many of the peaks of the mountain chains are volcanoes, mostly extinct or quiescent, and 'even the superb Fuji owes its matchless form to volcanic action, being clothed by a garment of lava on a throne of granite' (Griffis). Some of the

volcanoes are still active. Asama-yama, N.W. of Tokio, 'puffs off continual jets of steam,' and so does the volcano on Vries Island ; and, as late as 1874, the volcano of Taromai in Yezo, whose crater had long since congealed, exploded, blowing its rocky cap far into the air, and scattering a shower of ashes as far as the sea-shore many miles distant. Shocks of earthquakes are frequently felt, and, although for the most part they are harmless, they have sometimes been attended with disastrous results. Those which occurred in October 1891 will long be remembered ; over 22,000 persons were killed or injured, and a million and a half rendered homeless. Of late years they have been more numerous in the neighbourhood of the capital than in the other parts of Japan where Europeans reside. Hot springs are found in all parts of the country, and many of them, owing to their medicinal properties, are much resorted to by persons suffering from various ailments.

Japan is not a country of large rivers, yet several of the principal streams form important water-ways, and are navigated by boats and small steamers of light draught. Many of the rivers, for a great part of the year, are nothing more than torrent beds, with very narrow streams of water, and some of them are all but dry, except in the spring or after heavy rain. Mountain streams are, however, numerous and perennial, and their water is utilized to irrigate the terraced rice-fields in the narrow valleys between the hills and in the plains below. There are many waterfalls in different parts of the country—the Japanese enumerate upwards of 600—the largest of which is that of Nachi in the province of Ki-i, south of Osaka, which is said to be upwards of 800 feet high and 100 feet broad ; but they are generally more remarkable for beauty than for grandeur. The Minō Fall, twelve miles from Osaka, though a comparatively small stream with a fall of about 100



K. A. 92

Mount Fuji from Hakone Lake.

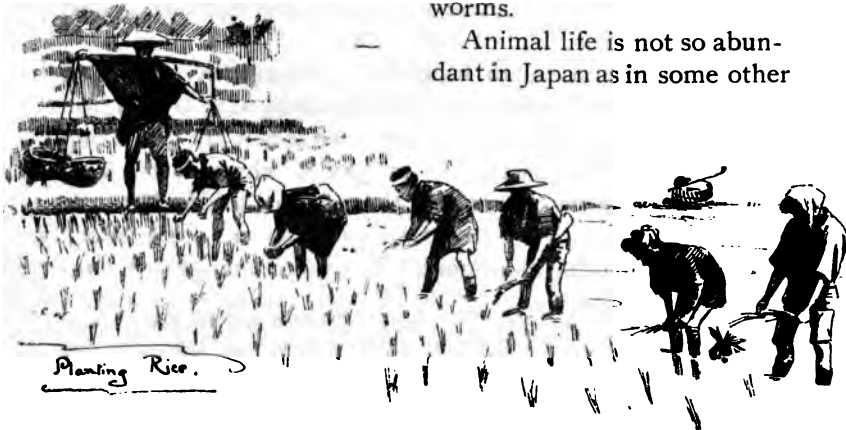
feet, is one of the prettiest. Its situation and surroundings are extremely lovely. It stands at the head of a valley, with rocky but well wooded hills rising on either side; and when seen in the autumn, just as the maples are changing colour, and their crimson foliage of various shades is mingled with that of numerous evergreens and the yellow and many-coloured leaves of deciduous plants, it presents such a picture as baffles both pen and pencil.

The lakes, which are said to be more than 200 in number, are for the most part small; but many of them, standing in silent grandeur among the mountains—like the Hakone lake, near the celebrated Hakone Pass on the Tokaido, west of Tokio—or nestling in luxuriant beauty amidst the foliage of surrounding hills—like Chiusenji, several miles above Nikko—are extremely pretty. There are some larger ones, and Biwa, a few miles east of Kyoto, which is the largest, is a magnificent sheet of water, with a coast-line of about 180 miles.

Japan is not devoid of mineral wealth. Gold and silver are found, and in the sixteenth century the Portuguese and Dutch exported considerable quantities of both these precious metals; but the present output is limited. Of the useful metals copper has now become an important article of export. Lead, tin, and iron are also found. The coal-fields are extensive, but the coal is inferior; mines are being worked both in Kiushiu and Yezo. But the true wealth of the country consists in its agricultural resources. The soil is fertile, and in some places, as in the Osaka plain, yields two crops annually; but owing to the mountainous character of the country only a limited portion is under cultivation. Rapeseed, which is grown for its oil, wheat, barley, peas, and beans are among the crops harvested in early summer. Rice, which is the principal grain crop, cotton, sweet potatoes, &c., are grown later in the year. Tobacco and tea are cultivated for home use as well as for the foreign market. The wax-tree and camphor-tree also produce important articles of commerce; and the mulberry-tree is cultivated to provide food for silk-

worms.

Animal life is not so abundant in Japan as in some other



countries. Mr. Griffis says : 'The poverty of the *fauna* strikes the traveller with surprise.' 'Bird song must be omitted from the catalogue of natural glories.' Yet it must not be supposed that Japan is deficient in birds, or that among the 325 species enumerated by two naturalists in 1880,¹ there are none remarkable for either beauty or song. Some of the flycatchers, and especially the long-tailed flycatcher (*Tchitrea princeps*), which, when alive, 'rivals in beauty any denizen of the tropics'; 'two species of pheasants peculiar to the country,' 'the mandarin duck,' 'the falcated teal,' and, when flying in the sunlight, 'the Japanese ibis,' are birds of noteworthy plumage. The song of the skylark, and the sweet, though not much varied notes of the Japanese nightingale, frequently remind the Englishman of two of his favourite songsters. 'Three species of thrushes, all good songsters, abound on Fuji-san. Two of the flycatchers . . . sing sweetly, and the chorus of birds there in the early morning is delightful.'²

The seas of Japan are scarcely equalled in the world for the abundance, variety, and excellence of their fish, and fishing is an important industry all along the extensive coast line of the islands.

The climate of Japan is mainly governed by monsoons. The south-west monsoon, which blows from May to August, and is accompanied by heavy rains, produces a hot and damp summer; and the north-east monsoon, which lasts from October to February, makes the winter cold; but the extremes in either case are not so great as are experienced on the neighbouring continent. In winter, changes of tem-

¹ *Catalogue of the Birds of Japan*, by T. Blakiston and H. Pryer. *Vide Transactions of the Asiatic Society of Japan*, vol. viii. p. 172. See also Tristram's *Rambles in Japan*.

² *Catalogue of the Birds of Japan*, pp. 174, 175.

perature are great and sudden, and severe night frosts are common after warm and sunny days. Heavy falls of snow are not uncommon even in Southern Japan, and the mountain ranges are covered with it for weeks together. The climate varies very considerably in different parts of the country, owing to the extent of latitude covered and the influence of ocean currents. At Sapporo, in Yezo, the average temperature for the whole year is less than 46° ; at Tokio it is 57° ; and at Nagasaki it is nearly 62° . Kiu-shiu, the south coast of which is struck by a warm current, called the Kuroshiwo, or 'Black Stream,' is in the latitude of Egypt, and the heat in summer is almost tropical. Yezo, on the other hand, with a cold current from the sea of Okhotsk passing its eastern coast, though in the latitude of northern Spain, has a climate in winter more severe than our own.

The scenery is fine everywhere and highly diversified. Bamboo thickets and pine groves are important features in almost every landscape. The mountains in many places are clothed with fine timber. Most of the trees, and many of the plants, are evergreen, keeping Japan in perpetual verdure. The very broken coast-line gives a continuous succession of bays and gulfs; and the far-famed Inland Sea, between the main island and its two southern satellites, studded with numerous small islands in some of its narrowest parts, presents some of the loveliest views in the world.

The cities and towns are numerous, and many of them have large populations. Tokio (formerly called Yedo), Kioto, and Osaka, are *fu*, or first-class cities.

The treaty-ports are Tokio, Yokohama, Hiogo (Kobé), Osaka, and Niigata in the main island; Nagasaki in Kiushiu; and Hakodate in Yezo.

KIOTO, the once sacred capital, where the Mikados resided for upwards of a thousand years—from A.D. 794 to

1868—is by far the most interesting city in the country. Since the revolution in 1868 it has been called Saikio,¹ or 'Western Capital,' in contradistinction to Tokio, the 'Eastern Capital.' It is in the heart of Japan, a few miles west of Lake Biwa. Except to the south, the plain in which it stands is encircled by mountains, and on its eastern side—parallel to the River Kamo, which flows through and divides the city—a range of hills several hundred feet high, quite distinct from the higher mountain range beyond it, adds much to the beauty of its situation. The Kamo is spanned by several long bridges, but it is not navigable even for small boats, being little more than a dry shingly bed, except when swollen by heavy rains. The river bed is quite a marked feature of the city. It is utilized for bleaching linen, scores of lengths of which may be seen spread on it on any fine day. In the summer evenings some portions of it are alive with multitudes of citizens, their families and friends, who occupy booths and 'cooling stages,' sipping tea or wine, eating ices and fruit, smoking their tiny pipes, using their fans, chatting and otherwise refreshing and amusing themselves. The city is well built and the streets are broad and clean. Most of the residences formerly occupied by nobles and court officers have been demolished, but the Imperial Palace still remains, and it was occupied by the Emperor for some months during the Satsuma Rebellion in 1877. Though shorn of its former dignity and glory by the removal of the Court to Tokio, the industries and trade of Kioto still flourish.

Kioto has for centuries been the principal centre of the nation's religious life, and both Buddhist and Shinto temples and shrines are numerous. It wears the aspect of a city wholly given to idolatry. In the city, among the temples,

¹ In early works on Japan, Kioto is called Miaco, which is the Japanese word for capital, and of which Kio and Kioto are the Chinese equivalents.

the chief ones of the great Shin sect are conspicuous, and Tera-machi, 'Temple-street,' as its name implies, is full of temples. In the suburbs, and all along the hill which forms the background of the city on its eastern side, temples abound everywhere; and the grounds of many of them, especially those which include woods and thickets on the hill-sides, are both extensive and beautiful. Some are like parks, some are laid out as gardens—admirable specimens of Japanese landscape gardening,—and in all of them the people, who are great lovers of nature, find abundant pleasure and delight.

TOKIO, formerly called Yedo, is a comparatively modern city. Until the beginning of the seventeenth century it was a place of no importance. Then it was that Tokugawa Iyeyasu, who had just succeeded to the Shogunate, as the founder of a new dynasty, by erecting his castle, and establishing his government there, laid the foundation of its future greatness. It is now the largest city in the Empire, and has a population of nearly two millions. When the Shogunate was abolished in 1868, Yedo received its new name Tokio, and became the seat of the Mikado's government. The city stands at the head of what is called by foreigners the Gulf of Yedo, and at the mouth of the Sumida river, which divides its eastern suburb.

Originally built as a military stronghold, its principal feature was the Shogun's castle, the walls and moats of which still remain. The moats and other canals are connected and communicate either with the Sumida river or the bay; and it is over one of these, which crosses the main street of the city, that the famous Bridge of Japan—Nihon Bashi—is built; from which all distances in the empire are measured. But the bridge 'of cedarwood, with highly ornamental balustrades,' or, as described by another, the 'humpbacked structure,

a crazy mass of old firewood,' of former days, has given place to a well-built bridge of stone, almost level, and well adapted for the passage of the continuous stream of tramcars, waggonettes, and *jinriksha*, which were unknown in Tokio thirty years ago. The city is becoming more and more Europeanized every year. Not only have Government offices, military barracks, and many other public buildings been erected in European style, but the houses in the western half of the city, many of which a few years ago were slightly-built structures of wood with shingle roofs, and were burnt down by tens of thousands, have been replaced by more substantial edifices, constructed with a view to resisting fire, and divided into blocks to minimize the danger from that source.

YOKOHAMA is situated on a bay in the Gulf of Yedo: the important town of Kanagawa, which gives the official name to the port, being on one side of the bay, and Yokohama, 'the cross-strand,' just opposite. It is eighteen miles from Tokio, with which it is connected by railway, and is the principal treaty-port and the headquarters of the principal mercantile firms established in the country. Before the opening of the ports in 1859, it was a miserable fishing village on the edge of a swamp. It is now a large and flourishing town of 80,000 inhabitants, with European and native quarters; and has some fine buildings in European style, including the Custom House, Post Office, Town Hall, and Court House. The European commercial quarter is substantially built, but some of the streets are narrow. Most of the foreigners reside on the Bluffs, a range of low hills, extending from the shore of the bay inland, on which there are numerous pleasantly situated villas, with gardens well screened from the roads by evergreen hedges and shrubberies. There is a small colony of Chinese

residents in Yokohama, many of whom are merchants, store-keepers, brokers, money-changers, and clerks, others being working carpenters, painters, tailors, shoemakers, and domestic servants in European houses. The resident Europeans support an English chaplain and have their own church which is not, however, an imposing edifice. Work amongst English sailors is carried on in the 'Missions to Seamen' Institute by a resident chaplain. Services connected with other denominations are held in the 'Union Church,' a neat and substantial building, which is also the regular meeting place of a Japanese congregation.

OSAKA stands in the delta of the River Yodo, about two miles from the sea and thirty from Kioto. This river is formed in the plain south of Kioto, by the union of the waters of its four principal affluents—one issuing from Lake Biwa, another flowing across the Kioto plain to the west of the city, another passing through the city itself, and the fourth draining the country to the south and south-east—and thence flows towards the Gulf of Osaka, into which it falls by several channels. Having lost a portion of its water above Osaka it enters the city at its north-eastern extremity, and is thence divided. Its several streams, together with the numerous canals cut at right angles to each other, completely intersect the city. These are spanned by scores of bridges—chiefly of wood, but with a few modern ones resting on iron piles,—and on this account Osaka has been frequently called the 'Venice of the East.' The city is well built, but the streets are narrow, except where advantage has been taken of the destruction of buildings by fire to make them wider. The Shogun's castle, with its massive granite walls and broad moats, still stands at the north-east corner of the city, and is now the headquarters of the Osaka garrison. The public buildings include the Imperial

mint and arsenal, the railway station, and the Government offices of the *Fu*, all of which are substantially built in European style. The population is upwards of 700,000. As a port of foreign residence it has been eclipsed by Kobé, twenty miles distant, but it retains its supremacy as the centre of native trade in Southern and Western Japan. Not only is it in constant communication with numerous ports on the inland sea and on the outside coasts, but it is connected with Kobé on the one hand, and on the other with Kioto, the Lake Biwa district and beyond, by railway. It is also the seat of local government for the Osaka *Fu*, the most populous prefecture in the country.

HIOGO is an old and important town in the Gulf of Osaka, which, though giving the treaty-port its official name—just as in the case of Kanagawa already noticed—has no direct connexion with its foreign trade. This is exclusively carried on



The Inland Sea near Kobe.

at KOBÉ, where there is a small but well-built and well-ordered settlement, with its own municipal government, and adjoining it, chiefly to the west, a large and flourishing Japanese town of more than 50,000 inhabitants. Kobé is pleasantly situated on the edge of the gulf. Behind it the ground gradually rises for more than half a mile, and beyond this is a mountain range of considerable elevation. The port not only has the advantage of a fine anchorage, but it is in direct railway communication with Osaka, Kioto, and the south and south-western shore of Lake Biwa, whence steamers run across the lake to its north-eastern shore, where two other sections of railway are in operation. As a port, Kobé is steadily rising in importance.

NAGASAKI is the treaty-port in the island of Kiushiu, the southernmost of the four principal islands of the Japanese group, and so-called from its division into 'nine provinces.' It stands near the head of a lovely bay, which, with its rocky coasts and surrounding hills, makes it by far the prettiest of the treaty-ports. The town has a population of some 33,000, exclusive of the suburbs, and it is the seat of government for the prefecture, now called the Nagasaki *Ken*. It is historically interesting as one of the places connected with the final struggle between Romish Christianity and the Secular power in 1637, when many, faithful unto death, are said to have been hurled from the top of the small rocky island of Pappenberg, at the mouth of the bay, a little south of the town; and further, as having been the place of the Dutch trading settlement of Deshima, the only point of contact between Japan and the outside world for 230 years, after the expulsion of foreigners in 1624.

HAKODATE is the treaty-port in Yezo, the northernmost of the four large islands. This island consists mainly of impenetrable jungles, inaccessible mountains, and impassable swamps,

and has some volcanoes, several of which are still in full activity. Its area is considerably larger than that of Ireland, but its population is sparse, numbering about 500,000, and consists chiefly of colonists from the central and southern islands, many of whom are actively engaged in bringing available land under cultivation in and near the south-west coast. A short railway has now been opened in Yezo. Hakodate is by far the largest and most flourishing town in the island. In 1859, when it was first opened to foreigners, it had a population of about 6,000, and was only resorted to by whalers. It is now an important commercial centre, and is in direct steam communication with Yokohama, Kobé, and other ports. The town is pleasantly situated on the slope of a hill, and the shore-line of a land-locked bay which forms a deep, commodious and safe harbour.

NIIGATA is on the west coast, at the mouth of the Shinanogawa, the largest river in Japan. It is the capital of one of the richest provinces in the Empire, but it has not been successful as a treaty-port. Very few foreigners have ever settled there, and direct foreign trade has not developed as at the other ports. The important island of Sado, noted for its gold mines, is off Niigata.

Such, in a few words, is the Land of the Rising Sun, as the Japanese themselves delight to designate their country. They sail out into the East, but find nothing save the broad expanse of the Pacific—a stretch of four thousand miles to the opposite coast of North America ; and their national flag represents the morning sun rising out of the sea.



II.

THE PEOPLE OF JAPAN

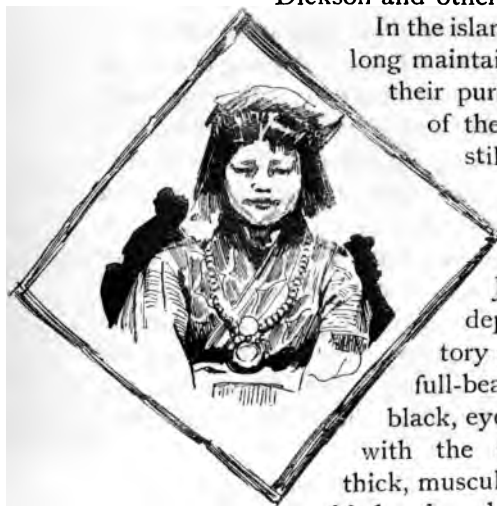
And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.—*Acts xvii. 26.*

TWO distinctly marked types of feature are found among the people of Japan. Among the upper classes, the fine, long, oval face, with prominent, well-chiselled features, deep-sunken eye-sockets, oblique eyes, long drooping eyelids, elevated and arched eyebrows, high and narrow forehead, rounded nose, bud-like mouth, pointed chin, small hands and feet, contrast strikingly with the round, flattened face, less oblique eyes almost level with the face, and straight noses, expanded and upturned at the roots. The one type prevails among the higher classes, the nobility and gentry; the other among the agricultural and labouring classes. The former is the southern, or Yamato type, the latter the Ainu, or northern type.' (Griffis.)

These two types of face represent probably two distinct immigrations. The northern horn of the crescent-shaped

chain of Japanese islands almost touches the mainland of Siberia. The separating channel is but five miles across, and so shallow that, after certain winds, it is occasionally dry; and in the winter it is frozen over. Across this narrow strait probably came the Ainu immigration. Again, the southern shores of Japan are washed by one of the great equatorial currents of the Pacific, the Kuroshiwo, or Black Stream, up which many a boat has drifted from the Malay archipelago; and in this way, and also by immigration from Korea, the coast of which is distant but a day's sail in a junk, were peopled the southern islands of Kiushiu and Shikoku. Gradually the southern immigrants conquered the northern, and in the course of ages the races were fused together, and formed the present Japanese people; the original distinction, however, being still visible in the two types of countenance. Such at least is the theory of Mr. Griffis, to which also

Dickson and others incline.



An Ainu Girl.

In the island of Yezo, however, the Ainu long maintained their independence, and their purity of race; and a remnant of them, some 18,000 in number, still survive, though subject for centuries past to the Japanese. 'As the Ainu of to-day is and lives, so Japanese art and traditions depict him in the dawn of history: of low stature, thick-set, full-bearded, bushy hair of a true black, eyes set nearly at right angles with the nose, which is short and thick, muscular in frame and limbs, with big hands and feet. His language, religion,

dress, and general manner of life are the same as of old. He has no alphabet, no writing, no numbers above a thousand. . . . In character and morals they are stupid, good-natured, brave, honest, faithful, peaceable, gentle.' (Griffis.)

The general account of their origin, as given in their own traditions, is that they are the offspring of a breed between man and beast, their remote ancestor on one side having been a large white dog or wolf. The term Ainu is their common word for 'man,' and notwithstanding its close resemblance in sound with the Japanese words *inu*, 'a dog,' and *ai-no-ko*, 'cross-breed,' its derivation from these words, as suggested by some Japanese scholars, appears to be altogether fanciful. In the older Japanese literature they are called *ebisu*, 'savages.'

The Ainu and Japanese languages, although, at first, striking the student as having 'a great apparent resemblance,' are in reality wholly different. The similarity 'vanishes as soon as the two languages are more carefully compared. The paradox of two races so strongly contrasted speaking related languages has no foundation in fact.'¹ Such is Mr. Chamberlain's



Japanese Mother and Child.

¹ Memoirs of the Literature College, Imperial University of Japan, No. 1.,

verdict, after a scholarly comparison of Ainu with Japanese and its related languages. He inclines to accept Von Schrenck's assertion, 'that Ainu is to be regarded as a language altogether isolated at the present day.' If this be so, it is a strong proof that there was no ancient connexion between the two peoples.

The Japanese appear to be the true progenitors of the North American Indians, and of the Mexicans and Californians, or at all events a branch of the same stock. When Cortes arrived in Mexico he was received by Montezuma and his sages as a long-expected messenger from their ancestors *in the far-distant west*. Photographs of Colorado and Nebraska Indians have been taken by Japanese for their own countrymen. 'Some affirmed that they were acquainted with the persons represented.' 'Scanty or no beard, colour of skin, hair, and eyes, were alike.' There are said to be some remarkable correspondences in the Japanese and Red Indian languages; but this branch of inquiry has not yet been followed out.

How would the Japanese reach North America? They would be drifted thither by the great current, the Black Stream, already mentioned. It flows up past Japan and the Kurile Islands to the coast of Alaska, and thence southwards towards California. This is not speculation. Forty-seven Japanese junks were wrecked or met with on American shores between 1782 and 1876, some of which had been eighteen months adrift.

If this view be correct, tribes related to both Japanese and Ainu may be found in North America, and the likeness between the Ainu and Eskimo which some have traced may prove to be a real one.

The Language, Mythology, and Geographical Nomenclature of Japan, viewed in the Light of Ainu Studies, by B. H. Chamberlain, p. 4.

The Japanese are very small in stature, the average height of the men being not much over five feet ; but they are not lacking in endurance and activity. The *jin-rik-sha* men will run with the little carriage and its occupant thirty miles, or more, at the rate of six miles an hour.¹

‘ In moral character,’ says Griffis, ‘ the average Japanese is frank, honest, faithful, kind, gentle, courteous, confiding, affectionate, filial, loyal. Love of truth for its own sake, chastity, temperance, are not characteristic virtues.’ ‘ The merchants are mean, and in moral character low.’ ‘ In reverence to elders and to antiquity, obedience to parents, gentle manners, and universal courtesy and generous impulses, the Japanese are the peers of any, and superior to many, peoples of Christendom.’

The Japanese cannot be called a moral people, if we judge them by our Christian standard ; but they are certainly no worse than other heathen nations. Much of their evil reputation in this respect arises from their disregard of what we consider the ordinary decencies of life, as shown by their bathing in public, &c. ; but they are manifestly quite unconscious of any impropriety in these habits. Nations differ in their views of such matters. The Mohammedan lady in the

¹ Twenty years ago there was no such thing as a wheeled carriage in Japan. *Kago*, a kind of sedan, but altogether unlike those in use in China, were to be had ; or the traveller could ride on horseback, or walk. An ingenious foreigner had an arm-chair fixed upon wheels, and hired a Japanese to drag him about. The idea took ; and with the rapidity which is so extraordinary a feature of the progress of civilization in Japan, the *jinriksha* became the national vehicle. *Jin-rik-sha* means ‘ man-power carriage.’ It is a two-wheeled carriage, not unlike a Bath chair without the small wheel in front. There is generally a hood of woollen cloth to keep the sun off, and in wet weather this is covered with oiled paper such as rain-coats are made of. It is drawn by a single man, running between the shafts, and sometimes assisted by a second pushing behind, or pulling in front tandem fashion. They will trot along all day at a good pace. The ordinary rate is six miles an hour, at 2*d.* per mile.

East conceals her face ; the Brahman lady in India sees, and is seen by, no man but her husband ; and both consider English customs highly improper. The Japanese has only one legal wife, but secondary wives are allowed, if he can support them. Mr. Griffis affirms, however, that not five per cent. of the population avail themselves of this conventional licence. In some other matters, the immorality of Japan is very marked ; yet it is to be feared that the Japanese are not without excuse when they say that some foreigners are worse than themselves. Certainly vice is most rampant in the treaty-ports.¹ On leaving Yokohama and Tokio for an inland city, Mr. Griffis (not a missionary, be it remembered, but a professor of physical science) wrote these sad words :—‘ I had seen how long contact with heathen life and circumstances slowly disintegrate the granite principles of eternal right once held by men in a more bracing moral atmosphere. I met scores of white men, from Old and New England, who had long since forgotten the difference between right and wrong.’

The position of woman in Japan is much better than it is in most other Asiatic countries. This is all the more creditable to the people, seeing that Buddhism accords her a very low place, and tells her that her only hope of ‘ salvation ’ is to be re-born as a man. In the history and literature of Japan women occupy an honourable place. Nine of its 123 sovereigns, and those not the least famous, have been women. Mr. Aston, of the British Legation, says : ‘ I believe no parallel is to be found in the history of European letters to the remarkable fact that a very large proportion of the best

¹ The moral tone of the treaty-ports, though still far below what it should be, has much improved of late years, since the communities of foreign residents have become more settled, and their social life has been purified by the advent of numerous European ladies.

writings of the best age of Japanese literature was the work of women.' And Mr. Griffis, in his more grandiose style: 'Moses established the Hebrew, Alfred the Saxon, and Luther the German tongue in permanent form; but in Japan, the mobile forms of speech crystallized into perennial beauty under the touch of woman's hand.' The latter writer speaks highly of the Japanese ladies. 'No ladies excel them in innate love of beauty, order, neatness, household adornment and management.' 'In maternal affection and tenderness, the mothers need fear no comparison with those of other



A Samurai. (See p. 23.)

climes. As educators of their children they are peers to the mothers of any civilization.' 'The three fundamental duties of woman, which include all others, are almost universally fulfilled without murmurings or hesitation, viz. : (1) obedience to her father when a child ; (2) obedience to her husband when a wife ; (3) obedience (at least formal) to her eldest son when a widow.' 'The biography of a good woman is written in one word—obedience.'

Since these words were first penned, there has been wonderful advance in the education of women. Girls' schools have been established by Government in many places, and a well-educated lady is now expected to be familiar with the history and literature of her own country and of China (which involves the learning of between three and four thousand Chinese characters!), elementary science, mathematics, English, and music. On her marriage, however, a woman has too often to go back to life under the old *régime*.

The people of Japan are (or rather were, for since 1868 a levelling process has been going on) divided into four principal classes:—(1) The Samurai, or military and literary class—the sword and the pen being united as in no other country ; (2) the farmers and agriculturists ; (3) the artizan class ; (4) the merchants and shop-keepers, who have always been regarded as the lowest in social rank in Japan. Below these again, outside the pale of humanity, were the pariahs of Japan, the *eta*, generally living in separate villages, and following the occupation of skinners, tanners, leather-dressers, grave-diggers, &c.—and the *hinin*, beggars. These were enfranchized in 1871. Since then Samurai, farmer, artizan, trader and *eta* have been on an equal footing before the law. At the head of the Samurai were the Daimio, the great feudal chiefs, 268 in number ; and above them again in rank, though not in wealth and power, were the Kugé, or court nobles of Kioto,

numbering 150 families, all branches, more or less distant, of the Imperial house.

The Samurai, or 'two-sworded men,' who had the right, until March, 1876, to wear two swords,¹ are called by Mr. Griffis 'the brightest type of the Japanese man.' For centuries they 'monopolized arms, learning, patriotism, and intellect.' 'The Samurai is the soul of the nation.' On the other hand, of the farmer he says, 'Like the wheat that for successive ages is planted as wheat, sprouts, beards, and fills as wheat, the peasant, with his horizon bounded by his rice-fields, his water-courses, or the timbered hills, his intellect laid away for safe keeping in the priest's hands, is the son of the soil; caring little who rules him, unless he is taxed beyond power to bear—then he rises as a rebel.'²

The happy brightness of child-life in Japan has struck all who have visited the country. Sir R. Alcock has nicknamed it 'a Paradise of babies.' Mr. Griffis has an entertaining chapter on the games and sports of Japanese children, which he regards as, 'in general, natural, sensible, and in every sense beneficial.' And he concludes with these words: 'The character of the games has much to do with that frankness, affection, and obedience on the side of the children, and that kindness and sympathy on the side of the parents, which are so noticeable good points among the Japanese.'

¹ Dickson, writing in 1869, says, 'All Japan is divided into two classes—those who have a right to wear two swords, and those who have no such right. The swordless man pays rent for his ground, house, and shop. The two-sworded man pays no rent and no taxes, because he is not allowed to trade.' He translates *Samurai* 'an officer and a gentleman.' (*Japan*, p. 138.) All these distinctions are now abolished.

² All classes of the population are now rising in the social scale, and the Samurai, shorn of their special privileges as a military caste, no longer enjoy a monopoly of political influence. With the advance of education and the spread of knowledge, even the intelligent country villager joins with other classes in discussing the many questions that affect the welfare of the country.



III.

JAPAN IN PAST TIMES.

And the times of this ignorance God winked at ; but now commandeth all men everywhere to repent.—*Acts* xvii. 30.

THE present Mikado¹ or Emperor of Japan, Mutsuhito, claims to be the 123rd sovereign in direct succession. Remembering that Queen Victoria is only the thirtieth from William the Conqueror, we can form an idea of the alleged antiquity of Japanese annals.

Japan boasts of a voluminous historical literature. The oldest works extant are the *Kojiki*, or 'Records of Ancient Matters,' and the *Nihongi*, or 'Chronicles of Japan,' the former completed in 712 A.D. and the latter in 720. 'The scope of the two histories is the same ; but the language of the latter and its manner of treating the national traditions stand in notable contrast to the unpretending simplicity of the elder work.' 'The subject matter is touched up, re-

¹ The term 'Mikado' is seldom used now, that of 'Emperor' being substituted for it. Its meaning is doubtful. The Chinese characters, used to express the term, mean 'Honourable Gate,' a phrase similar to 'Sublime Porte.' The Emperor is never spoken of by his personal name, but as *Ten-shi* = 'Son of Heaven.' The name by which he will be known to posterity will be conferred on him after his death. See note on following page.

*Castle at Tokio.*

arranged and polished, so as to make the work resemble a Chinese history as far as possible.' (Chamberlain) Many commentaries have been written upon them. They contain the cosmogony, the mythology, and the early history of the nation. Much of the contents is fabulous on the face of it. The first Mikado, Jimmu Tenno,¹ whose date corresponds with 660 B.C., and who would be contemporary with Manasseh King of Judah and Assurbanipal King of Assyria, is said to have had a goddess for his mother, and to have come from heaven in a boat. He is worshipped as a god at thousands

¹ *Jim-mu* = 'divine valour' is the posthumous or canonical name of *Kamu-yamato-ihare-biko*. Until the eighth century A.D. such canonical names were not given, and those of the preceding monarchs, from Jimmu 660 B.C. to Ko-niu 781 A.D., were all invented by a scholar, after the latter date, at the command of the Emperor Kuwan-mu. *Ten-no* = 'heavenly king,' the ruler by divine right, is the official title.

of shrines ; and on April 7, the traditional day of his accession, salutes are fired in his honour by the Krupp and Armstrong guns of modern Japanese ironclads.

Authentic history does not begin till the seventh century A.D. ; but from that time to the present the records are complete and trustworthy.¹ The chief authority is the *Dai Nihon Shi*, or History of Great Japan, a really great work, published in 1715. It is written in pure Chinese, which is to Japanese what Latin is to the languages of modern Europe, and fills 243 volumes. The people are enthusiastically fond of the history of their country ; and local records (like our county histories), diaries, official guide-books, &c., abound. There are hundreds of children's histories ; and the national annals hold a prominent place in the education of the young.

This is not the place to attempt any summary of Japanese history, but a few notes may be added. The earliest traditions of the Empire, embodied in the 'Records of Ancient Matters' and the 'Chronicles of Japan,' are of the scantiest kind possible. From the beginning of the reign of Jimmu's successor there is 'a blank of (according to the accepted chronology) four hundred years, during which absolutely nothing is told us excepting dreary genealogies, the place where each sovereign dwelt, and where he was buried, and the age to which he lived.'² But the later traditions have their heroes : Sujin, the civilizer, who, with the aid of his generals subdued various turbulent districts in the first century B.C. ; Yamato-Daké, of the imperial family, a great conqueror ; and the Emperor Sei-mu, who divided the Empire into provinces,

¹ Speaking of the 'Records' and 'Chronicles' Mr. Chamberlain says :—' So far as clear native documentary evidence reaches, 400 A.D. is approximately the highest limit of reliable Japanese history.'—*Transactions Asiatic Society of Japan*, vol. x. Supplement, p. lxiv.

² *Transactions Asiatic Society of Japan*, vol. x. Supplement, p. xlix.

districts, cities, towns, &c., in the second century A.D. ; and, in particular, the Empress Jingu (*i.e.* 'godlike exploit'), one of the nine queens already alluded to, who after her husband's death took the reins of power, and subsequently assisted her son, who was born after her return from Korea, in the government of the Empire. She flourished in the third century A.D., and is renowned for her 'beauty, piety, intelligence, energy, and martial valour.' She conquered Korea ; and through the communication thus established with the mainland, Japan received from China during the next three centuries its philosophy, letters, jurisprudence, ethics, art, and science—in short a new civilization. From China came also a new religion—of which more hereafter.

In the fourth century A.D. lived Nintoku—the sage Emperor—a man of simple tastes and habits, whose benign rule was characterized by paternal consideration for the poorer classes of his subjects. He remitted all taxation for three years, and it is said that during his reign there was no criminal trial. In the seventh century A.D. the custom of attaching special names to successive periods of years, as in China, was introduced by the Emperor Kotoku,¹ who also, among other reforms, appointed governors over the provinces, established postal stations, and enrolled an army for defensive purposes. In the same century the reign of Tenji, which was characterized by the introduction of water-wheels, the first manufacture of iron-ware, and the foundation of schools, is considered the most prosperous one of the middle ages. In the next century the Chinese calendar² was introduced, and in its latter half

¹ Since that time Japanese history has been divided into 228 periods, commencing with Dai-kuwa, the Era of 'Great Glory,' and ending with Mei-ji, the current period, the Era of 'Illustrious Rule.'

² This continued in use until 1872, when it was superseded by the Gregorian calendar.

Keiki, better known by his canonical name, Kōbō-Daishi, the inventor of the Japanese syllabary, was born.

From the earliest times down to the twelfth century A.D. the government of Japan was imperialism. The Mikado not only reigned, but ruled. Gradually, however, the feudal system arose.¹ The great nobles, or Daimios, in their fortified castles, became more and more powerful and independent. Their armed retainers formed the military caste of Samurai, or 'two-sworded men,' already noticed. For many centuries, coming down to our own day, Japan was in much the same condition as Scotland is pictured to us in the pages of Sir Walter Scott, parcelled out among great clans, the chiefs of which professed unbounded loyalty to the king while keeping much of the real power in their own hands. The Daimios were the Macduffs and the Macdonalds, the Campbells and the Douglasses of Japan.

Towards the close of the twelfth century A.D. Yoritomo, who belonged to the Minamoto clan, one of the two rival military families of the time, and who after his father's defeat had been exiled as a boy, succeeded in concert with other members of the family in completely destroying the power of the rival house. Thus becoming military master of the country, he ended by himself usurping all the executive authority of the state, while still acknowledging the Mikado as his liege lord. He subsequently received the title of Shogun² (general), and laid the foundation of the dual form

¹ Mr. Chamberlain, whose knowledge of ancient Japanese literature gives his opinion considerable weight, whilst denying that anything like the organized feudalism which prevailed from the twelfth century A.D. down to 1868, existed in ancient times, yet thinks it indisputable that 'beyond the immediate limits of the Imperial domain the government *resembled* feudalism rather than centralization.'—*Transactions Asiatic Society*, vol. x. Supplement, p. lxii.

² The Shogun has generally been called Tycoon, or Taikūn, by Europeans (*e.g.* Sir R. Alcock's book, *The Capital of the Tycoon*); but this name is not

of government which lasted till 1868, more than 700 years. He made Kamakura his capital, and there the power of the Shoguns was chiefly centred until Iyeyasu transferred it to Yedo in the seventeenth century.¹ The Mikado held his court at the sacred capital Kioto, rarely appearing before his subjects, but worshipped by them almost as a god; while the Shogun resided generally at Kamakura, or later at Yedo, and virtually governed the country. It was not, as has been supposed, that the Mikado was spiritual and the Shogun temporal head. The Shogun only ruled in the Mikado's name. 'The soldier who would begin revolution, or who lusted for power, would make the Mikado his tool; but however transcendent his genius, he never attempted to write himself Mikado. No Japanese Cæsar ever had his Brutus, nor Charles his Cromwell, nor George his Washington. Not even, as in China, did one dynasty of alien blood overthrow another and reign in the stead of a destroyed family.' 'The loyalty or allegiance of the people has never swerved.' (Griffis.)

The greatest of the Shoguns was Hideyoshi, better known as Taiko Sama (Taiko being a title he received, and Sama, 'honourable,' answering to 'his highness'), who was contemporary with our Queen Elizabeth. His name is still a household word among the people, and he is everywhere worshipped as a god under the name of Toyokuni. It was he who banished the Jesuit missionaries—of whom more presently. On his death in 1598, one of his generals, Iyeyasu, of the Tokugawa clan, usurped power, and after a severe struggle,

known to the Japanese people. It was invented for the American treaty of 1854 (p. 65). The full title conferred on Yoritomo was *Sei-i-dai-Shogun* = 'Barbarian Subjugating Great General.'

¹ Kamakura is a few miles west of Yokohama. Its glory has departed. It is now a small village, but its former greatness is attested by the colossal statue of Buddha, and the temple of Hachiman, where many relics of Yoritomo are preserved. The great warrior's grave is on the hill-side.

which is interesting on account of the part taken in it by the Romish Christian Japanese, totally defeated his rivals at the



Ancient Japanese Soldiers in Armour.

battle of Sekigahara, some miles to the east of Lake Biwa, on the great central road called Naka-sendo. 'This battle decided the condition of Japan for over two centuries, the settlement of the Tokugawa family in hereditary succession to the Shogunate, the fate of Christianity, the isolation of Japan from the world, the fixing into permanency of the dual system and of feudalism, the glory and greatness of Yedo as the Shogun's capital.' The last of the Shoguns, who was deposed in 1868, belonged to the Tokugawa family, and was the fifteenth in succession from Iyeyasu.

Thus the Shogunate continued unchanged down to our own day ; and with it continued all the characteristic features of mediæval feudalism. Even in externals the resemblance between the Samurai of less than twenty years ago and the knights of the age of chivalry in Europe was most remarkable. Every trooper, and his horse, wore a complete suit of armour, specimens of which have been sent over to our International Exhibitions ; every clan had its banner emblazoned with its lord's arms ; every Daimio had his well-known and much-prized crest, and Japanese heraldry was as elaborate as European. The crest of the Mikado was the Chrysanthemum flower, which is still represented heraldically on the Government seal.

One of the most characteristic institutions of Japanese 'chivalry' was the *hara-kiri*, or suicide by ripping up the body. A defeated warrior or a deposed official who had any regard for his own honour destroyed himself in this horrible manner. Hence arose, about the fifteenth century, the fashion of wearing two swords, the shorter one being reserved for the wearer's own body. Under the Tokugawa Shoguns, the practice was introduced of using *hara-kiri* as a judicial punishment for the Samurai class, condemning a man to commit suicide.



IV.

THE TWO RELIGIONS OF JAPAN.

Having no hope, and without God in the world. — *Eph.* ii. 12.



THE ancient religion of the Japanese is called *Kami no michi*, 'the way of the gods.' The Chinese equivalent of the name, *Shin-to*, is the one commonly used; whence this religion is called by English writers Shintoism.

Mr. Koderá describes it as 'simply a remnant of the primitive worship long prevalent among the rude tribes of the islands of Japan, and subsequently developed and shaped according to the degree of civilization to which they attained'; 'a mixture of that nature worship which is so common among uncivilized races, and the worship of ancestors, especially of some chiefs or heroes.'¹ Shintoism is founded on the mythologies and traditions preserved in the *Kojiki*,² the

¹ Paper on 'Shintoism,' *C.M. Intelligencer*, 1884 (p. 477).

² Valuable as the *Kojiki* is, as embodying 'more faithfully than any other book the mythology, the manners, the language, and the traditional history of Ancient Japan,' it must be remembered that it contains much that is unedifying, and some narratives characterized by 'shocking obscenity in word and deed.' — Chamberlain, *Vid. Transactions of the Asiatic Society of Japan*, vol. x. Supplement, p. xlii.

bible of the Shintoists, where it appears as 'a bundle of miscellaneous superstitions, rather than a co-ordinate system.'¹

Commencing in atheism, it represents the first deities as coming into existence when heaven and earth spontaneously began. Five single deities and seven pairs, called the Seven Divine Generations, successively appear, whilst the earth still continues in a state of chaos, and the land is like floating oil and drifts about like a jelly-fish. Then Izanagi and Izanami, the last of these divine pairs, receive commandment from the heavenly deities to consolidate and give form to the drifting land. They 'are united in marriage and give birth to the various islands of the Japanese archipelago. When they have finished producing islands they proceed to the production of a large number of gods and goddesses, many of whom correspond with what we should call personifications of the powers of nature.'² Subsequently Izanami dies in childbirth and goes to the land of Hades. Izanagi visits her there, and on his return 'purifies himself by bathing in a stream, and, as he does so, fresh deities are born from each article of clothing that he throws down on the river-bank, and from each part of his person. One of these deities was the Sun-goddess, who was born from his left eye,'³ and to whom he gave the charge to rule the Plain of High Heaven.

This late-born child of Izanagi is the supreme deity of Shintoism, and her supremacy rests not only on the fact that the sun is 'the greatest visible sign of the powers of Nature,' but on the belief that the Sun-goddess is the ancestress of the ruling family of Japan. Each successive emperor, according to the orthodox Shinto view, is directly descended from her,

¹ *Transactions of the Asiatic Society of Japan*, vol. x. Supplement, p. lv.

² *Ibid.*, pp. xlv., xlvi.

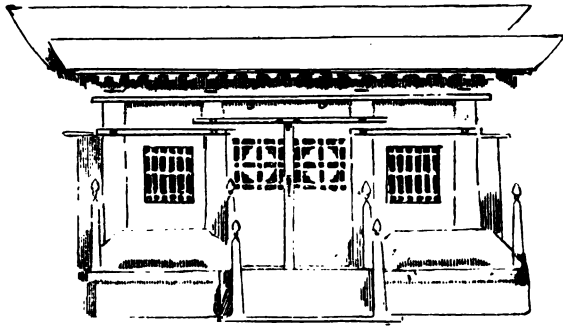
³ *Ibid.*, vol. iii. Pt. I. Appendix, p. 27.

and her sole representative on earth. This is, indeed, the fundamental belief of Shintoism, and out of it grows the duty of absolute obedience to the Emperor, which is one of the main characteristic features of the system. According to Motoöri, as summarized by Mr. Ernest Satow, he 'is the immovable ruler who must endure to the end of time, as long as the sun and moon continue to shine.' In ancient language the Mikado was called a god, and, although no longer worshipped, he is regarded with extreme veneration, and unquestioning obedience to him is enforced as a fundamental duty. The establishment of a constitutional government has, however, placed the Emperor in a very different position from the idolatrous one which he held under the old *régime*. That original position explains the statement of Mr. Griffis that the united verdict given him by native scholars was, 'Shinto is not a religion; it is a system of government regulations, very good to keep alive patriotism among the people.' This, too, is the reason why Mr. Satow speaks of Shintoism, as expounded by Motoöri, as 'nothing else than an engine for reducing the people to a condition of mental slavery,' and why Shintoism was made the state religion and placed under a department of State after the revolution of 1868, which subsequently put forth the following commandments as embodying its essential principles :—

1. Thou shalt honour the gods, and love thy country.
2. Thou shalt clearly understand the principles of heaven and the duty of man.
3. Thou shalt revere the Mikado as thy sovereign, and obey the will of his court.

But, with regard to the second of these commandments, it should be observed that Shinto has no moral code. The *Kojiki*, or Records of Ancient Matters, already alluded to,

contains only mythological and heroic narratives. 'It lays down no precepts, teaches no morals or doctrines, prescribes no ritual.' Motoöri, whom Griffis calls 'the great modern revivalist of Shinto,'¹



A Shinto Shrine.

taught that 'morals were invented by the Chinese because they were an immoral people; but in Japan there was no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart.'

Together with the Sun-goddess numerous other deities, commonly spoken of as 'the eight-hundred myriads of gods,' are worshipped. These include 'not only the Imperial ancestors and those divine personages who lived in the mythological age, but numerous poets, scholars, warriors, statesmen, and patriots,'² who have been successively deified in both ancient and modern times, by Imperial decree, it being a part of the prerogative of the representative of the Sun-goddess thus to create gods to be honoured by the nation. These multitudinous deities govern all things. 'They direct the changes of the seasons, the wind and the rain, the good and bad fortune of states and individual men'; hence the occasions for seeking their protection and deliverance are

¹ For an able account by E. M. Satow of the Revival of Pure Shinto, see Appendix to vol. iii. (Pt. I.) of the *Transactions of the Asiatic Society of Japan*, 1875.

² Shintoism. See *C.M. Intelligencer*, vol. ix. p. 476, August, 1884.

manifold. Their worship is very general. In most houses, even those of Buddhists of some sects, the 'god's shelf' is found, and shows that one or more Shinto deities are revered by the family. Every village, town, or division of a town has its patron deity and common temple, and the inhabitants of the district are called the children of the god, and bring their infant children to be dedicated to him. When the local festivals are held business is often suspended, and each householder hangs a large lantern at his door in honour of the god.

The most sacred shrines in the country are those of the Sun-goddess and the Goddess of Food in the province of Ise, which are near each other, and are known as the 'Two Great Divine Palaces.' They are annually visited by thousands of pilgrims from all parts of the Empire.

Great simplicity characterizes the architecture of Shinto temples. During the ascendancy of Buddhism elaborately decorated and highly ornamented temples were erected with *torii* (gateways) of bronze or granite; but the pure Shinto shrine, like that of the Sun-goddess, is built of plain, uncoloured wood, thatched with straw or covered with shingles, and its *torii*,¹ three in number, are made of trunks of fir, with the bark removed.

Shintoism has no images, but every temple contains some object, generally within the closed doors of the actual shrine, in which the spirit of the deity is supposed to reside. In the temple of the Sun-goddess this object is the mirror which, according to the tradition, was given by the goddess to her grandson Ninigi when he was sent down to subdue the earth, and with reference to which she said, 'Look upon this mirror

¹ The *torii* (bird-rest) was originally what its name denotes, a perch for fowls kept at Shinto shrines, but not for purposes of sacrifice. It is now simply a gateway, and marks the entrance to the grounds of a Shinto temple, or the beginning of a road leading to one.

as my spirit, keep it in the same house and on the same floor with yourself, and worship it as if you were worshipping my actual presence.' All the mirrors in Shinto temples are imitations of this one, but they are not exposed to view except in temples that have been under Buddhist influence. The *go-hei*¹—'a slender wand of unpainted wood, from which depend two long pieces of paper, notched alternately on opposite sides'—may be seen wherever the gods are worshipped. Originally offerings of rough and fine white cloth, which from its preciousness was supposed to attract the gods, 'they came in later times to be considered as the seats of the gods, and even the gods themselves.' Shintoism has its married priesthood, its virgin priestesses who dance before the shrine on festival and ceremonial occasions, its services, prayers and purifications, and its offerings of wine, water, salt, fruit, vegetables, and other articles of food. It lays much stress on bodily purification. Not only must the priest bathe before officiating and place a piece of paper over his mouth when presenting offerings, but every worshipper before he approaches the god must wash his hands and rinse his mouth with water from the laver at the entrance of the temple. No peculiar sanctity is supposed to attach to the water, for it is frequently conveyed from mountain streams through bamboo pipes, and pilgrims at the shrine of the Sun-goddess perform their ablutions in a running stream close by.

However imperfect the conception of sin may be, the recognition of national and individual guilt, and of the need of cleansing, with a view to deliverance from divine judgments, is a marked feature of Shintoism. Twice every year, in the sixth and twelfth months, festivals are held at Ise, which are supposed to purify the nation from the sins of the previous

¹ 'Go-hei' is compounded of two Chinese words, meaning "august," or "imperial," and "presents" (Satow).

half-year. In individual prayers, too, the correction of faults and the removal of guilt are sought.

But Shintoism—whatever its influence upon the individual social and political life of the Japanese, and however closely interwoven with their customs and institutions—has been to a large extent superseded by Buddhism. For although Shinto is the religion of the Government, the religion of the people is BUDDHISM.

Buddhism does not, as has been supposed, surpass every other religion in the number of its votaries. Sir M. Monier Williams puts it fifth—after Christianity, Hinduism, Confucianism, and Mohammedanism. Still, it cannot but be regarded from a Christian point of view with deep and painful interest. This is not the place, however, to discuss its history, principles, and influence. We have only to do with its relation to Japan.

Buddhism had run its course of a thousand years in India, and been finally overthrown and banished by the Brahmans, before it spread to Japan. It was then no longer a 'pure atheistic humanitarianism,' with its lofty moral code, and its melancholy view of life as a delusion, and of absorption into the infinite (*nirvana*) as the only goal of existence. It had developed into a popular religion, with an elaborate array of ceremonial and priestcraft, monks and nuns, shrines and relics, images and altars, vestments and candles, fastings and indulgences, pilgrimages and hermits. 'The bare and bald original doctrines of Buddha were by that time glorious in the apparel with which Asiatic imagination and priestly necessity had clothed and adorned them. The Buddhist missionaries entered Japan having a mechanism perfectly fitted to play upon the fears and hopes of an ignorant people, and to bring them into obedience to the new and aggressive faith.' (Griffis.)

Nevertheless, Buddhism won its way but slowly among the

Japanese. Introduced into the Empire towards the close of the sixth century A.D., it was quickly adopted by the nobles ; but not until the ninth century, when a priest named Kukai, better known by his posthumous name of Kōbō Daishi, who had travelled in China, tried to combine the two religions by teaching that the Shinto gods and heroes were manifestations of Buddha, did it spread further among the people. Its great triumphs were achieved in the thirteenth century by the proselytizing zeal of two famous preachers, Shinran and Nichiren, since which time it has been the prevailing religion.

The Buddhists of Japan must not be thought of as a homogeneous body. They are divided into some fourteen sects (*shiu*), between some of which and others much antagonism exists. Of these the two most important were founded by the two leaders just mentioned, Shinran and Nichiren. 'The Nichirenites,'¹ says Mr. Griffis, 'excel all others in polemic bitterness, sectarian bigotry, and intolerant arrogance.' 'They excel in the number of pilgrims, and in the use of charms, spells, and amulets. Their priests are celibates, and must abstain from wine, fish, and all flesh. A "revival-meeting" in one of their temples is often a scene that beggars description. What with prayers incessantly repeated, drums beaten unceasingly, the shouting of devotees who work themselves into an excitement that frequently ends in insanity, and sometimes in death, and the frantic exhortations of the priests, the wildest excesses that seek the mantle of religion in other lands are by them equalled, if not excelled.' 'Christianity in Japan will find its most vigorous and persistent opposers among this sect.'

The other chief sect, Jō-do-Shin-shiu—commonly called the Shin-shiu or True Sect—is, as its name implies, a split from the Jō-do, and claims to be the true (*shin*) Jō-do sect.

¹ The sect is called *Nichiren-shiu*.



Temple Precincts.

When Genku Daishi established the Jō-do sect, the regent, Prince Kamezane, became his great benefactor, and Shinran his chief disciple. On one occasion, referring to the discrepancy between his own life as a layman and that of his teacher who, as a member of the priesthood, abstained from wine and marriage, the regent asked, 'Is there no distinction of excellent and base in this?' Genku replied, 'All equally call Buddha to remembrance; what fault is there in this?' Whereupon the regent, wishing all doubt to be removed, proposed that his own daughter should be married to Shinran. This was at length arranged, and the marriage resulted in the founding of the Shin sect.¹ One peculiarity about the sect is that its chief-priesthood is hereditary in the family of Shinran, the present primate of the sect being his actual descendant in the twenty-second generation.

Mr. Griffis calls the Shin-shiuiists the Protestants of Japan. 'Shinran taught that marriage was honourable, and celibacy an invention of the priests. Penance, fasting, prescribed diet, pilgrimages, the hermitage and the cloister, and generally amulets and charms, are all tabooed by this sect. The family takes the place of monkish seclusion. Devout prayer, purity and earnestness of life, and trust in Buddha himself as the only worker of perfect righteousness, are insisted upon.' The sacred writings of other sects are written in Chinese, which only the learned can read; those of the Shin-shiuiists are in the vernacular. They plant their temples in the great centres of population, and are untiring in their efforts to win adherents. For good or for evil, they wield vast influence over the people.

¹ Several years ago the present Emperor conferred posthumous honours upon Shinran, by creating him a *Dai-shi* (= 'Great Teacher') with the new name Ken-shin (= 'seeing or perceiving truth'), and he is now honoured by the sect as Ken-shin Dai-shi.

The unique position of this, the most influential and popular of all the Buddhist sects in Japan, will be better understood from the following brief account of its teaching, chiefly summarized from a paper by Mr. James Troup, British Consul at Kobé.¹ According to Buddhism, the 'unenlightened,' who have not attained to Buddhahood, are 'subject to the evil of birth and death,' 'sinking and floating in the sea of existence' through ages measured by millions of years; and the aim of all its sects is to obtain 'deliverance from the cycle of birth and death, in other words, to reach Nirvâna.' Thus far agreed, they differ in regard to the means of attaining this end. Those sects which follow what is called the 'Holy Path' seek deliverance 'by the practice of the moral and religious precepts and prohibitions of Buddhism,' that is to say, by good works and virtuous actions. On the other hand those of the Pure Land²—the Jō-do sect, and its offshoot the Jō-do Shin-shiu—look upon this way of salvation as utterly impossible for men in the present age of the world, this being, according to Buddhist doctrine, the 'Period of the Latter Days of the Law,'³ when 'the inferior capacities of men are dark, and they cannot tread the Holy Path and rise to perfection.' They consequently seek deliverance by birth into the Pure Land of Amida Buddha, resting their faith and hope on the 'Original Vows,'⁴ which this imaginary being of bygone Kalpas is said to have made 'in respect of his deter-

¹ *Transactions of the Asiatic Society of Japan*, vol. xiv. Part I.

² The original of this is *Jō-do*, and hence the name of the sects.

³ Supposed to commence 1,500 years after the death of Sakyamuni, since whom no Buddha has appeared.

⁴ Of the forty-eight vows of Amida three are called *Hon-guwan* = original vows, and of these again the eighteenth is called so *par excellence*. The expression also gives the name to the principal temples of the two main divisions of the sect at Kioto and in other places. They are called *Hon-guwan-ji* = 'Temples of the Original Vow.'

mination to attain the rank of Buddha.' The eighteenth of these vows, which embodies the conditions in which deliverance may be obtained, is as follows: 'If when I attain Buddhahood, any of the living beings in the ten regions, who with sincerity having faith and joy, and an ardent desire to be born into My Country call [My Name] to remembrance ten times, should not [then] be born there, I shall not accept enlightenment. But from this the five classes of reprobates¹ and revilers of the Right Law are excluded.' This is interpreted by the 'True Sect' to mean that men of all classes and conditions and in all ages of the world—whether priests or laymen, merchants or husbandmen—whether married or single, with or without families—whether abstaining from flesh and wine or not—'if they only put forth the believing heart and invoke Amida Buddha,' after this life 'they will be born in Heaven, they will reach Nirvâna.'

In connexion with this way of salvation three points of Shin-shiu teaching must be noted: (1) They believe in, call to remembrance, and invoke, Amida Buddha *alone*—'as a faithful servant does not serve two masters.' (2) The believing heart is not, as the original Jō-do sect teaches, 'faith by one's own power,' 'faith excited and kept alive by means of religious observances,' but 'faith by the power of another'—a believing heart conferred by the power of Amida Buddha. The former, they say, 'is not strong; speedily it changes. It is like a picture drawn on water. But the believing heart by the power of another—this recedes not from its strength; it is like the diamond.' (3) The invocation of Amida—the action of calling to remembrance with the living voice—his sacred name—results from the possession

¹ These are 'parricides, matricides, those who incite the priesthood to quarrel, they who shed the blood of a Buddha, they who put to death an Arhat.'

of a believing heart ; that its object is not to obtain salvation as a reward, but to express gratitude for the ' boundless great compassion ' of Amida, and for the certainty of deliverance by being born into his Pure Land. Such in a few words is the teaching of this remarkable sect in regard to salvation in the other world. But, if in this matter it ignores prohibitions and rules, it is not unmindful of the importance of social and relative duties. In the ' Greater Sutra,' one of the three Sutras that constitute the scriptures of the sect, it is said ' For a servant to betray his lord, for a child to deceive his father, for brothers and sisters, husbands and wives, wise or unwise (priesthood or laity) to fail in their duty to each other, these are the actions violating the relations of life, which the venerated Shiaka (*Sakya*) has denounced.'

Buddhist priests, monks, and nuns, of all grades, abound in Japan. In Japanese history, romance, drama, and art, as in those of Europe, the monk and nun are staple characters. And as in the West, so in the East, their character and reputation vary greatly. As in mediæval Europe, so in mediæval Japan, the monks were not seldom the sole possessors of scholarship and the most civilizing agency in the community. The sciences of astronomy and mathematics, the arts of painting and sculpture, were cultivated in the monasteries. The copying of sacred writings was as regular an occupation at Kioto as at Clairvaux.

Among the most prominent objects of Japanese mediæval art were images of Buddha and bells. Some of the temple-bells are magnificent. ' Few sounds,' says Mr. Griffis, ' are more solemnly sweet than their mellow music. On a still night a circumference of twenty miles was flooded by the melody of the great bell of Zozoji.' These bells have no clapper ; they are struck from the outside by a piece of timber suspended by ropes. The casting of a bell was always an



P.N

Japanese Priests.

Huyot

occasion of public rejoicing, and the description of the festivities reminds one of Schiller's famous poem.¹

Of the colossal images, the figures of Dai Butsu (sometimes printed Daibuts), or 'Great Buddha,' at Kamakura and Nara, are the most celebrated. The former is a mass of copper 44 feet high, and a work of high art. The latter, which was first erected in the eighth century, destroyed during the civil wars, and recast about 700 years ago, is $53\frac{1}{2}$ feet high ; its face is 16 feet long, and $9\frac{1}{2}$ feet wide. The width of its shoulders is $28\frac{7}{10}$ feet. Its head is adorned with 966 curls, and encircled by a halo 78 feet in diameter, on which are 16 images, each 8 feet long. The metal is said to weigh 450 tons.²

Buddhist temples³ are numerous in all parts of the country. In most large towns there is a street of temples, which is called Tera Machi, answering to our familiar 'Church Street.'

The position of both Buddhism and Shintoism has been seriously affected by the revolution of 1868 and the changes consequent upon it. The cause of Buddhism had been for centuries identified with that of the Shoguns, and the revolution was a severe blow to its power and prestige, as it was then deprived of State patronage and support. On the other

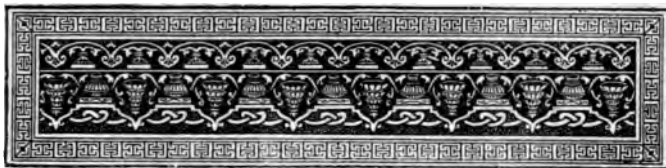
¹ The great temple of Zozoji was destroyed by fire on the night of Dec. 31st, 1873. It had been sequestered by the Government, and was to be turned into a Shinto shrine ; but a fanatic Buddhist incendiary saved the great bell from being used in the service of the rival religion. There is a picture of the great bell at the temple of Daibuts at Kioto in the *C.M. Gleaner* of Dec., 1877.

² Mr. Clark, an American gentleman who was engaged in educational work under the Japanese Government, writes : 'After studying the Daibuts at Nara as a work of art, I climbed up into his capacious lap, and sat upon one of his thumbs, which are placed together in a devout attitude. Here I began to sing the Doxology, to the astonishment of the priest standing below.' (*Life and Adventure in Japan*, p. 20.)

³ A Buddhist temple is called *tera* ; a Shinto shrine *miya*.

hand Shintoism, so closely connected with the semi-divine person of the Mikado, and the basis of his authority, gained a triumph. Under the new *régime* both religions remained under the control of the Government. In 1877 the 'Department of Religion' was abolished as a separate office and made a branch of the Home Office ; and at the same time the Shinto priests, in lieu of such of their revenues as were derived from the State, were awarded pensions, to cease after twenty years. A few of them 'commuted' and went into trade, but the bulk continued to exercise the priestly office. The changes thus far were the beginning of the end, and prepared the way for the more decided step taken in 1884, when the connexion of both Buddhism and Shintoism with a department of State was severed, and each sect was enjoined to make provision for its internal government and administration. But although disestablished, and deprived of State support, both religions continue to exist, and under the new order of things Buddhism especially has manifested fresh energy.

It cannot be doubted, however, that the action of the Government has done much to prepare the way for Christianity. The Rev. J. Piper wrote nearly twenty years ago :—' This gradual withdrawal of State aid will not dry up the torrent of Heathenism in the country, yet it must necessarily reduce the stream to such a moderate depth that Christianity will be able more easily to stop its course. May God hasten such a happy result ! '



V.

THE JESUIT MISSIONS

The fire shall try every man's work of what sort it is.—1 *Cor.* iii. 13.

JIPANGU,' says Marco Polo, 'is an island towards the East, in the high seas, 1,500 miles distant from the Continent, and a very great island it is. The people are white, civilized, and well-favoured. They are idolaters, and they are dependent on nobody, and I can tell you the quantity of gold they have is endless.'

These words, written by the old Venetian traveller nearly six centuries ago, however inaccurate, first revealed to Europe the existence of Japan. Marco Polo spent seventeen years, 1275-1292, at the court of Kublai Khan; and there he heard of the Land of the Rising Sun, which the great Tartar chieftain had tried in vain to conquer: his fleet, like another armada sent to annex another island empire, being utterly destroyed by the winds and waves.

Marco Polo's book appeared in 1298. Two hundred years later it found an ardent student in Christopher Columbus; and there is now little doubt that when the discoverer of America sailed out into the West, it was Japan

that he was in search of. But not until 1542 did any European reach Japan, and then not across the Atlantic, but round the Cape; and not a Spaniard, but a Portuguese, Mendez Pinto, whose vessel was driven thither by stress of weather. Japanese historians note that year as the date of the first appearance of foreigners, Christianity, and fire-arms.

The confiding Japanese received the traders, Portuguese, Spanish, and Dutch, who now poured in, with open arms. And the traders were not alone. Seven years after Mendez Pinto came Francis Xavier. A Japanese named Anjiro wandered to India in one of the Portuguese vessels, and at Goa met with the great Jesuit missionary, learned Portuguese, and embraced the new religion. Xavier asked him what prospects Christianity would have in Japan, and thus records his reply:—‘His people, he said, would not immediately assent to what might be said to them, but they would investigate my religion by a multitude of questions, and, above all, by observing whether my conduct agreed with my words. This done, the Daimios, the nobility, and the people would flock to Christ, being a nation which always follows reason as a guide.’ ‘These words,’ observes Mr. Griffis, ‘seem fresh, pertinent, and to have been uttered but yesterday, so true are they still.’

In August, 1549, Xavier landed at Cangoxima (Kagoshima), a port in the southern island of Kiushiu,¹ and subsequently proceeded to the main island, and made his way to Kioto. ‘There is something heroic in the simple story of his privations and difficulties, as in the depth of winter, thinly clad and barefoot, he made his two months’ journey to the capital, through snow drifts and mountain torrents.’² His

¹ On May 1, 1879, the first C.M.S. converts at Kagoshima were baptized by the late Rev. H. Maundrell. (See a later chapter.)

² Bp. Pakenham Walsh, *Heroes of the Mission Field*, p. 178.

missionary work as was not encouraging and after about two years returned to the old country. But his successors reaped an extraordinary harvest. And of the *Jesuit Mission* as a whole it may well be said in the words of the Roman pontiffs that they came they saw they conquered. Within five years the new communities were rising in every direction. By 1610, says the correct numerical system, and the number was 100. The Japanese themselves give two millions as the figure of many centuries, but the Jesuits do not claim that and perhaps half a million may be nearer the mark. This was however a great success. To what is it to be attributed?

The answer is not far to seek. Shinto, which is now a name for nothing at least was then a myth unknown to the world. Buddhism with all its external splendour had lost what was its life it had once possessed. The Jesuit priests gave the Japanese all that the Buddhist priests had given them—gorgeous altars, imposing processions, dandling vestments, and all the *vanity* display of a sensuous worship—but added to these a freshness and fervour that quickly captivated the imaginative and impressionable people. The Buddhist preacher—unless of the Shin sect—promised heavenly rest, such as it was, only after many transmigrations involving many weary lives. The Jesuit preacher promised immediate entrance into paradise after death to all who received baptism. And there was little in the Buddhistic paraphernalia that needed to be changed, much less abandoned. The images of Buddha, with a slight application of the chisel, served for images of Christ. Each Buddhist saint found his counterpart in Roman Christianity; and the roadside shrines of Kuwan-on,²

¹ See Venn's *Life of Xavier*, pp. 167-213.

² This is the Japanese pronunciation of the Chinese characters read *K'wan-yin* in Pekinese, and *Kun-yam* in Cantonese.

the goddess of mercy, became centres of Mariolatry.¹ Temples, altars, bells, holy-water vessels, censers, rosaries, all were ready, and were merely transferred from one religion to the other. It is a strange spectacle. And those who have seen both rituals marvel whether Buddhism is a child of Romanism, or Romanism of Buddhism, or whether both must not have some common origin.

There was also a political cause for the success of the Jesuits. The Shogun of that day, Nobunaga, hated the Buddhists, and openly favoured the missionaries, thinking to make them a tool for his own designs. In 1583, four nobles were sent by the Christian Daimios of Kiushiu to Europe as an embassy to Pope Gregory XIII. to declare themselves vassals of the Holy See; and at the same time the subjects of these same Daimios were ordered to embrace Christianity or go into exile. The decree was carried out with great cruelty. The spirit of the Inquisition was introduced into Japan. Buddhist priests were put to death, and their monasteries burnt to the ground. The details are given, with full approval, by the Jesuit Charlevoix in his *Histoire du Christianisme au Japon*. Take one passage as a specimen:— ‘In 1577, the lord of the island of Amakusa issued his proclamation, by which his subjects—whether bonzes [priests] or gentlemen, merchants or tradesmen—were required either to turn Christians, or to leave the country the very next day. They almost all submitted, and received baptism, so that in a short time there were more than twenty churches in the

¹ Xavier himself thus relates the first presentation of Christianity to the Japanese: ‘Paul [the converted Japanese, Anjiro] showed a beautiful picture he had brought from India, of the Blessed Mary and the child Jesus sitting in her lap. When the governor looked upon it, he was overwhelmed with emotion, and falling on his knees, he very devoutly worshipped it, and commanded all present to do the same.’—Xavier’s Journals, quoted in Venn’s *Life of Xavier*, p. 180.

kingdom. God wrought miracles to confirm the faithful in their belief.'¹

Rome in Japan took the sword—and perished with the sword. European national antipathies were carried into the far east ; and the Dutch traders bitterly opposed the Spaniards and Portuguese. The different religious orders also quarrelled amongst themselves ; and Jesuits, Franciscans, and Dominicans illustrated by their mutual hatred the hollowness of Rome's boasted unity. Nobunaga's successor, the famous Taiko Sama or Hideyoshi, found the Jesuits, true to their traditions, plotting against his throne ; and in 1587 he issued a decree of expulsion against them.

They were not so easily got rid of. Closing their churches, they withdrew from public notice for a while, but secretly continued their work as actively as ever. Then persecution began ; and then a religious civil war. Taiko Sama died in 1598, and in the struggle for power that followed, the Christian nobles took the side of his young son ; but the battle of Sekigahara, as already noticed, decided the conflict in favour of Iyeyasu, who at once set to work to put down the foreign religion. Plots, revolts, and fighting, however, continued. At length, in 1615, the son of Taiko Sama was besieged in Osaka, where he was entertaining some Jesuit priests. The city was taken, and a terrible massacre ensued ; and Sir R. Alcock justly emphasizes the fact that this final blow fell in the very year in which a few Puritan pilgrims landed at New Plymouth, and laid the foundation of Protestant America—to which, in our own day, is due the re-introduction of Christianity into Japan.²

Iyeyasu's triumph was complete ; and under him and his

¹ A fuller account of the Jesuit Missions will be found in the *C.M. Intelligencer* of March, 1872.

² Alcock's *Capital of the Tycoon*, vol. i. p. 60.

immediate successors fire and sword were now freely used to extirpate Christianity.¹ The unhappy victims met torture and death with a fortitude that compels our admiration ; and it is impossible to doubt that, little as they knew of the pure Gospel of Christ, there were true martyrs for His name among the thousands that perished. They were crucified, burnt at the stake, buried alive, torn limb from limb, put to unspeakable torments ; and historians on both sides agree that but few apostatized. One Jesuit priest, Christopher Ferreyra, after enduring horrible tortures, was at last hung by his feet in such a way that his head was in a hole in the ground from which light and air were excluded. His right hand was left loose, that with it he might make the prescribed sign of recantation. He hung for four hours, and then made the sign. He was at once released, and compelled to become a Japanese inquisitor, and to consign Christians to torture and death.

At length, in 1637, the Christians struck a last desperate blow for freedom. They rose in Kiushiu, fortified an old castle at Shimabara, and raised the flag of revolt ; but after a two months' siege they were compelled to surrender, and thirty-seven thousand were massacred ; it is said that great numbers were hurled from the rock of Pappenberg, near the harbour of Nagasaki.

This was their expiring effort. The Christianity which Rome had presented to the Japanese was finally banished. What did it leave behind ?

It did not leave the Bible behind. The value of the written Word of God in the vernacular is never so fully realized as when the living teacher is withdrawn ; and we

¹ In the castle grounds of Iyeyasu at Shidzuoka, 260 years after his death, an American Christian gentleman taught a purer Christianity to Japanese students. See Clark's *Life and Adventures in Japan*, p. 70.

cannot fail to see how many Roman Missions, in Africa and elsewhere, have come to grief for lack of that divinely-given standard of faith and duty. Madagascar is a striking case on the other side. There the Scriptures were translated; and after a period of furious persecution, and the enforced absence of the English Protestant missionaries, there appeared, when the door opened again, a living Christian community familiar with the truths of Scripture. The later failures in Malagasy Christianity under the terrible test of the French occupation and the Jesuit intrigues, must not blind us to the great work previously done.

In the case of Romanism in Japan, the name of Christ, writes Mr. Griffis, came to be regarded as 'the synonym of *war, sedition, and all that was hostile to the purity of the home and the peace of society.* . . . Christianity was remembered only as an awful scar on the national annals. No *vestiges* were supposed to be left of it, and no knowledge of its tenets was held, save by a very few scholars in Yedo, trained experts, who were kept, as a sort of spiritual blood-hounds, to hunt out the adherents of the accursed creed.'

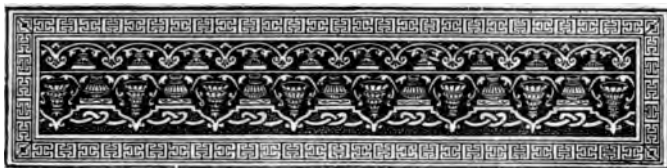
Yet the historical facts show that even the imperfect Christianity that remained was not stamped out. A special police commission was organized, called 'The Christian Inquiry,' and every year the Buddhist priest had to report to the commissioners on the orthodoxy of their parishioners, if we may call them so. High rewards were offered to informers. Suspected persons were compelled to trample on pictures or images of Christ; and sometimes the whole population of a town would be tried by this test. Now and then a stray Christian would be detected; and as late as 1829, six men and an old woman are said to have been crucified at Osaka. We cannot but think sympathetically of these poor people, and remember the 'seven thousand in Israel.'

Moreover, a small and obscure community of adherents did remain in Kiushiu, who have been recognized by modern Roman Catholic missionaries as the descendants of the Jesuit converts. How they were regarded in their own land may be guessed from the fact that an image of the Virgin Mary and infant Christ was found a few years ago in a cave, where it was held sacred by the country people, who supposed it to be an image of Buddha and his mother, and believed that it healed diseases.

In the year following the Revolution of 1868 (page 67), persecution was revived against this remnant. Three thousand Romish Christians, who apparently formed the entire population of the village of Urakami, near Nagasaki, were torn away from their homes, and banished, some to the interior of the country and others to the Goto Islands. Horrible accounts of the cruelties inflicted on them were circulated by the Propaganda, but on Sir Harry Parkes, the British Minister, interposing on their behalf, the Japanese authorities affirmed that these statements were almost entirely without foundation, and that the deportation itself was rendered necessary by the disloyalty of the Christians. In their reply to Sir H. Parkes, these significant words occur :—

The Japanese Government has been obliged to take this course from a conviction of its necessity, and particularly in consequence of a growing pressure of public opinion, which arose from the memory of the deplorable events connected with the introduction of Christianity by Roman Catholic missionaries some centuries ago. Public opinion even now demands that the same seeds of discord should be removed which at that period so nearly succeeded in overthrowing the Government, and endangering the independence of this country.

We have no means of knowing on what grounds the charge of disloyalty was brought against the villagers of Urakami. Most of them were ignorant and probably inoffensive peasants,



V.

THE JESUIT MISSIONS

The fire shall try every man's work of what sort it is.—1 *Cor.* iii. 13.

JIPANGU,' says Marco Polo, 'is an island towards the East, in the high seas, 1,500 miles distant from the Continent, and a very great island it is. The people are white, civilized, and well-favoured. They are idolaters, and they are dependent on nobody, and I can tell you the quantity of gold they have is endless.'

These words, written by the old Venetian traveller nearly six centuries ago, however inaccurate, first revealed to Europe the existence of Japan. Marco Polo spent seventeen years, 1275-1292, at the court of Kublai Khan; and there he heard of the Land of the Rising Sun, which the great Tartar chieftain had tried in vain to conquer: his fleet, like another armada sent to annex another island empire, being utterly destroyed by the winds and waves.

Marco Polo's book appeared in 1298. Two hundred years later it found an ardent student in Christopher Columbus; and there is now little doubt that when the discoverer of America sailed out into the West, it was Japan

that he was in search of. But not until 1542 did any European reach Japan, and then not across the Atlantic, but round the Cape; and not a Spaniard, but a Portuguese, Mendez Pinto, whose vessel was driven thither by stress of weather. Japanese historians note that year as the date of the first appearance of foreigners, Christianity, and fire-arms.

The confiding Japanese received the traders, Portuguese, Spanish, and Dutch, who now poured in, with open arms. And the traders were not alone. Seven years after Mendez Pinto came Francis Xavier. A Japanese named Anjiro wandered to India in one of the Portuguese vessels, and at Goa met with the great Jesuit missionary, learned Portuguese, and embraced the new religion. Xavier asked him what prospects Christianity would have in Japan, and thus records his reply:—‘His people, he said, would not immediately assent to what might be said to them, but they would investigate my religion by a multitude of questions, and, above all, by observing whether my conduct agreed with my words. This done, the Daimios, the nobility, and the people would flock to Christ, being a nation which always follows reason as a guide.’ ‘These words,’ observes Mr. Griffis, ‘seem fresh, pertinent, and to have been uttered but yesterday, so true are they still.’

In August, 1549, Xavier landed at Cangoxima (Kagoshima), a port in the southern island of Kiushiu,¹ and subsequently proceeded to the main island, and made his way to Kioto. ‘There is something heroic in the simple story of his privations and difficulties, as in the depth of winter, thinly clad and barefoot, he made his two months’ journey to the capital, through snow drifts and mountain torrents.’² His

¹ On May 1, 1879, the first C.M.S. converts at Kagoshima were baptized by the late Rev. H. Maundrell. (See a later chapter.)

² Bp. Pakenham Walsh, *Heroes of the Mission Field*, p. 178.

reception, however, was not encouraging, and after about two years' labours he left the country.¹ But his successors reaped an extraordinary harvest ; and of the Roman Mission as a whole, it may well be said, in the words of the Roman general, that they came, they saw, they conquered. Within five years, Christian communities were rising in every direction. Within thirty years the converts numbered 150,000, and the churches 200. The Japanese themselves give two millions as the figure ultimately reached, but the Jesuits do not claim that, and perhaps half a million may be nearer the mark. This was, however, a great success ; to what is it to be attributed ?

The answer is not far to seek. Shinto, which is now a power, politically at least, was then a myth unknown to the people. Buddhism, with all its external splendour, had lost what little life it had once possessed. The Jesuit priests gave the Japanese all that the Buddhist priests had given them—gorgeous altars, imposing processions, dazzling vestments, and all the scenic display of a sensuous worship—but added to these a freshness and fervour that quickly captivated the imaginative and impressionable people. The Buddhist preacher—unless of the Shin sect—promised heavenly rest, such as it was, only after many transmigrations involving many weary lives. The Jesuit preacher promised immediate entrance into paradise after death to all who received baptism. And there was little in the Buddhistic paraphernalia that needed to be changed, much less abandoned. The images of Buddha, with a slight application of the chisel, served for images of Christ. Each Buddhist saint found his counterpart in Roman Christianity ; and the roadside shrines of Kuwan-on,²

¹ See Venn's *Life of Xavier*, pp. 167–213.

² This is the Japanese pronunciation of the Chinese characters read *Kwan-yin* in Pekinese, and *Kun-yam* in Cantonese.

the goddess of mercy, became centres of Mariolatry.¹ Temples, altars, bells, holy-water vessels, censers, rosaries, all were ready, and were merely transferred from one religion to the other. It is a strange spectacle. And those who have seen both rituals marvel whether Buddhism is a child of Romanism, or Romanism of Buddhism, or whether both must not have some common origin.

There was also a political cause for the success of the Jesuits. The Shogun of that day, Nobunaga, hated the Buddhists, and openly favoured the missionaries, thinking to make them a tool for his own designs. In 1583, four nobles were sent by the Christian Daimios of Kiushiu to Europe as an embassy to Pope Gregory XIII. to declare themselves vassals of the Holy See; and at the same time the subjects of these same Daimios were ordered to embrace Christianity or go into exile. The decree was carried out with great cruelty. The spirit of the Inquisition was introduced into Japan. Buddhist priests were put to death, and their monasteries burnt to the ground. The details are given, with full approval, by the Jesuit Charlevoix in his *Histoire du Christianisme au Japon*. Take one passage as a specimen:— ‘In 1577, the lord of the island of Amakusa issued his proclamation, by which his subjects—whether bonzes [priests] or gentlemen, merchants or tradesmen—were required either to turn Christians, or to leave the country the very next day. They almost all submitted, and received baptism, so that in a short time there were more than twenty churches in the

¹ Xavier himself thus relates the first presentation of Christianity to the Japanese: ‘Paul [the converted Japanese, Anjiro] showed a beautiful picture he had brought from India, of the Blessed Mary and the child Jesus sitting in her lap. When the governor looked upon it, he was overwhelmed with emotion, and falling on his knees, he very devoutly worshipped it, and commanded all present to do the same.’—Xavier’s Journals, quoted in Venn’s *Life of Xavier*, p. 180.

kingdom. God wrought miracles to confirm the faithful in their belief.'¹

Rome in Japan took the sword—and perished with the sword. European national antipathies were carried into the far east ; and the Dutch traders bitterly opposed the Spaniards and Portuguese. The different religious orders also quarrelled amongst themselves ; and Jesuits, Franciscans, and Dominicans illustrated by their mutual hatred the hollowness of Rome's boasted unity. Nobunaga's successor, the famous Taiko Sama or Hideyoshi, found the Jesuits, true to their traditions, plotting against his throne ; and in 1587 he issued a decree of expulsion against them.

They were not so easily got rid of. Closing their churches, they withdrew from public notice for a while, but secretly continued their work as actively as ever. Then persecution began ; and then a religious civil war. Taiko Sama died in 1598, and in the struggle for power that followed, the Christian nobles took the side of his young son ; but the battle of Sekigahara, as already noticed, decided the conflict in favour of Iyeyasu, who at once set to work to put down the foreign religion. Plots, revolts, and fighting, however, continued. At length, in 1615, the son of Taiko Sama was besieged in Osaka, where he was entertaining some Jesuit priests. The city was taken, and a terrible massacre ensued ; and Sir R. Alcock justly emphasizes the fact that this final blow fell in the very year in which a few Puritan pilgrims landed at New Plymouth, and laid the foundation of Protestant America—to which, in our own day, is due the re-introduction of Christianity into Japan.²

Iyeyasu's triumph was complete ; and under him and his

¹ A fuller account of the Jesuit Missions will be found in the *C.M. Intelligencer* of March, 1872.

² Alcock's *Capital of the Tycoon*, vol. i. p. 60.

immediate successors fire and sword were now freely used to extirpate Christianity.¹ The unhappy victims met torture and death with a fortitude that compels our admiration ; and it is impossible to doubt that, little as they knew of the pure Gospel of Christ, there were true martyrs for His name among the thousands that perished. They were crucified, burnt at the stake, buried alive, torn limb from limb, put to unspeakable torments ; and historians on both sides agree that but few apostatized. One Jesuit priest, Christopher Ferreyra, after enduring horrible tortures, was at last hung by his feet in such a way that his head was in a hole in the ground from which light and air were excluded. His right hand was left loose, that with it he might make the prescribed sign of recantation. He hung for four hours, and then made the sign. He was at once released, and compelled to become a Japanese inquisitor, and to consign Christians to torture and death.

At length, in 1637, the Christians struck a last desperate blow for freedom. They rose in Kiushiu, fortified an old castle at Shimabara, and raised the flag of revolt ; but after a two months' siege they were compelled to surrender, and thirty-seven thousand were massacred ; it is said that great numbers were hurled from the rock of Pappenberg, near the harbour of Nagasaki.

This was their expiring effort. The Christianity which Rome had presented to the Japanese was finally banished. What did it leave behind ?

It did not leave the Bible behind. The value of the written Word of God in the vernacular is never so fully realized as when the living teacher is withdrawn ; and we

¹ In the castle grounds of Iyeyasu at Shidzuoka, 260 years after his death, an American Christian gentleman taught a purer Christianity to Japanese students. See Clark's *Life and Adventures in Japan*, p. 70.

cannot fail to see how many Roman Missions, in Africa and elsewhere, have come to grief for lack of that divinely-given standard of faith and duty. Madagascar is a striking case on the other side. There the Scriptures were translated ; and after a period of furious persecution, and the enforced absence of the English Protestant missionaries, there appeared, when the door opened again, a living Christian community familiar with the truths of Scripture. The later failures in Malagasy Christianity under the terrible test of the French occupation and the Jesuit intrigues, must not blind us to the great work previously done.

In the case of Romanism in Japan, the name of Christ, writes Mr. Griffis, came to be regarded as 'the synonym of sorcery, sedition, and all that was hostile to the purity of the home and the peace of society. . . . Christianity was remembered only as an awful scar on the national annals. No vestiges were supposed to be left of it, and no knowledge of its tenets was held, save by a very few scholars in Yedo, trained experts, who were kept, as a sort of spiritual blood-hounds, to scent out the adherents of the accursed creed.'

Yet the historical facts show that even the imperfect Christianity that remained was not stamped out. A special police commission was organized, called 'The Christian Inquiry,' and every year the Buddhist priest had to report to the commissioners on the orthodoxy of their parishioners, if we may call them so. High rewards were offered to informers. Suspected persons were compelled to trample on pictures or images of Christ ; and sometimes the whole population of a town would be tried by this test. Now and then a stray Christian would be detected ; and as late as 1829, six men and an old woman are said to have been crucified at Osaka. We cannot but think sympathetically of these poor people, and remember the 'seven thousand in Israel.'

Moreover, a small and obscure community of adherents did remain in Kiushiu, who have been recognized by modern Roman Catholic missionaries as the descendants of the Jesuit converts. How they were regarded in their own land may be guessed from the fact that an image of the Virgin Mary and infant Christ was found a few years ago in a cave, where it was held sacred by the country people, who supposed it to be an image of Buddha and his mother, and believed that it healed diseases.

In the year following the Revolution of 1868 (page 67), persecution was revived against this remnant. Three thousand Romish Christians, who apparently formed the entire population of the village of Urakami, near Nagasaki, were torn away from their homes, and banished, some to the interior of the country and others to the Goto Islands. Horrible accounts of the cruelties inflicted on them were circulated by the Propaganda, but on Sir Harry Parkes, the British Minister, interposing on their behalf, the Japanese authorities affirmed that these statements were almost entirely without foundation, and that the deportation itself was rendered necessary by the disloyalty of the Christians. In their reply to Sir H. Parkes, these significant words occur :—

The Japanese Government has been obliged to take this course from a conviction of its necessity, and particularly in consequence of a growing pressure of public opinion, which arose from the memory of the deplorable events connected with the introduction of Christianity by Roman Catholic missionaries some centuries ago. Public opinion even now demands that the same seeds of discord should be removed which at that period so nearly succeeded in overthrowing the Government, and endangering the independence of this country.

We have no means of knowing on what grounds the charge of disloyalty was brought against the villagers of Urakami. Most of them were ignorant and probably inoffensive peasants,

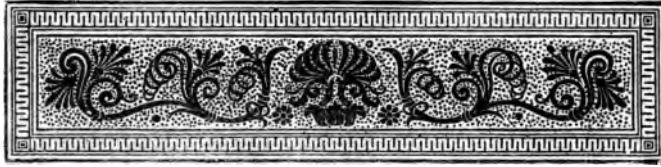
and unless they were being manipulated by foreign intriguers, they could scarcely have been very dangerous ; and in 1873 they were restored to their homes. But under any circumstances, the official apology is a melancholy commentary on the history of the Jesuit Missions in Japan.

Still more melancholy is the inscription which, for two hundred and thirty years, appeared on the public notice-boards along with prohibitions against crimes and breaches of the law, at every roadside, at every city gate, in every village throughout the empire :—

‘ So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan ; and let all know that the King of Spain himself, or the Christians’ God, or the Great God of all, if he violate this command, shall pay for it with his head.’

Who is ‘the Christians’ God,’ so curiously distinguished in these shocking words from ‘the great God of all’? Is it Christ? Or is it the Pope? One of the letters carried to Pope Gregory XIII. by the four Japanese nobles (p. 51) was thus addressed—‘A celui qui doit être adoré, et qui tient la place du Roi du Ciel, le grand et Très-Saint Pape’; and another began thus—‘J’adore le Très-Saint Pape, qui tient la place de Dieu sur la terre.’

We can honour the zeal and self-denial of the Jesuit missionaries. We can believe that among their converts there were some who, in much ignorance, did trust their souls to the Saviour. But the responsibility for the blasphemous proclamation which for two centuries and more shut out Christianity from Japan must lie at the door of Rome.



VI.

THE LOCKING AND THE UNLOCKING.

I have set before thee an open door, and no man can shut it. —*Rev.* iii. 8.

FOR two hundred and thirty years Japan was closed to the outer world. By the century of intercourse with European nations she had gained the knowledge of gunpowder and firearms, and of tobacco smoking; the enrichment of her language by a few foreign words; some additions to her familiar forms of disease; and an inveterate hatred of Christianity. Content with these acquirements, and desiring no more, she retired from public gaze. 'The curious cabinet which had so suddenly opened, and into the secret drawers of which the eyes of Portuguese, Spaniards, English, and Dutch had so eagerly pryed, was as suddenly locked, and the key hid carefully away for upwards of two centuries.' (*C.M. Intelligencer*, December, 1861.)

In 1624 all foreigners except Dutch and Chinese were banished from Japan. At the same time, the Japanese were forbidden to leave the country, and all vessels above a very small size were ordered to be destroyed. It is manifest that these edicts were directed especially against communication

with Roman Catholic nations. The English were not in question. Their share in the trade had been small. The first Englishman to enter the country, Will Adams,¹ did not land until fifty years after Xavier ; the first English ship only reached Japan twelve years before the decree of expulsion ; and before that decree was issued the English traders had left the country—'with an unstained reputation,' says the American Dr. Hawks.² And the Dutch were specially exempted.

Even the Dutch had to submit to very humiliating terms.³ They were confined to a little artificial islet, 600 feet by 200, in Nagasaki harbour, called Deshima (*de*, out ; *shima*, island ; *i.e.* 'exit island') ; and a strong Japanese guard always held the small bridge connecting it with the mainland. One ship only was allowed to come to this settlement once in six months ; and when it arrived, two water-gates were opened for its admission, which remained closed at all other times. Once in four years the Dutch Commissioner had to go to Yedo, bearing the costly gifts required as tribute from the foreigners. The Chinese were also allowed to live in Nagasaki, but at no other port.

Why were the Dutch exempted ? In the first place, to them the Government owed the discovery of the Jesuit plots. One of their vessels intercepted a letter to the King of Portugal, asking for troops to overthrow the Mikado ; and

¹ Will Adams was a remarkable man. From being the English pilot of a Dutch fleet he rose by his ability and integrity to be the trusted adviser of the great Shogun Iyeyasu. The street in Yedo where he lived is still called *Anjin Cho*, 'The Pilot's Street,' and the dwellers in that street hold an annual festival in his honour on June 15. His grave, with a stone monument erected by the Japanese, was discovered in 1872.

² A treaty had been concluded between the Mikado and James I. which is printed in the *C.M. Intelligencer* of July, 1859.

³ Some curious details are given in Bp. Smith's *Ten Weeks in Japan*, pp. 18-24.

they eagerly seized the opportunity to discredit their Portuguese rivals. In the second place, they carefully abstained from all profession of Christianity, as is acknowledged by their own historian Kaempfer. One of them, being taxed with his belief, replied, 'No, I am not a Christian, I am a Dutchman.'

At long intervals efforts were made to open the closed cabinet, but in vain. Charles II. sent a vessel to Japan, but it was not allowed to trade because the Dutch had informed the Japanese authorities that Charles had married the daughter of the King of Portugal. In 1695 a Chinese junk was sent away from Nagasaki because a Chinese book on board was found to contain a description of the Romish cathedral at Peking. In 1709 an Italian priest, the Abbé Sidotti, persuaded the captain of a ship to put him on shore. He was seized, and kept a prisoner for several years until his death. A Japanese book has been found which gives a full account of him. Russia made efforts to get into Japan at the beginning of this century, but without success; ¹ after which she seized the Kurile Islands,² which had been part of the Japanese empire.

It was reserved for the United States to take a key and unlock the cabinet, and for England to lift the lid. In seeking to open negotiations with the Japanese, the American Government sought to secure proper treatment for shipwrecked sailors, and to obtain the opening of ports to facilitate the coaling and provisioning of her trans-Pacific steamers,

¹ Captain Golownin, of the Russian Navy, has given a detailed account of the seizure and imprisonment of himself and his officers, when they ventured to land on the island of Yezo to obtain provisions, in a work entitled *Narrative of My Captivity in Japan* (London, 1818).

² These now form part of the Empire of Japan, Russia having transferred all her authority over and interest in them to Japan, in exchange for a similar transfer of all the rights of Japan over a portion of Saghalien. This was done by treaty in 1875.



The Islet of Deshima.

the running of which between San Francisco and Hong-Kong was contemplated. But the aggression of Russia was the immediate occasion of the opening. The American Government took alarm, and resolved to forestall her further advances by sending a naval expedition to Japan.

On July 8, 1853, the American squadron, commanded by Commodore Perry, anchored off Uraga, at the mouth of the Gulf of Yedo. A Japanese official went off to the flagship, but the Commodore was determined to negotiate only with authorities of the highest rank, and the official was informed that the President of the United States had sent a letter for the Emperor of Japan, but that it could only be delivered, with due ceremony, to a functionary properly qualified to receive it. He replied that the laws of Japan prohibited any communication with foreigners except at the port of Nagasaki, and that the squadron must go there. This was exactly what Commodore Perry did not mean to do. To go away hundreds of miles from Yedo, and humbly knock at the little wicket-gate at which so many indignities had been inflicted on the Dutch, would entirely defeat his purpose. Ultimately the quiet but resolute courtesy of the Commodore prevailed, and a noble of high rank was sent to receive the letter. Some sentences of it are worth recording :—

I have directed Commodore Perry to assure your Imperial Majesty that I entertain the kindest feelings towards your Majesty's person and Government, and that I have no other object in sending him to Japan but to propose that the United States and Japan should live in friendship, and have commercial intercourse with each other. . . . We know that the ancient laws of your Imperial Majesty's Government do not allow of foreign trade except with the Chinese and the Dutch ; but as the state of the world changes, and new governments are formed, it seems to be wise from time to time to make new laws. . . . The United States constitution and laws forbid all interference with the religious or political concerns of other nations. I have particularly charged Commodore Perry to abstain

from every act which could possibly disturb the tranquillity of your Imperial Majesty's dominions.

The Commodore was content to take one step at a time ; and having delivered this letter with all possible ceremony, he sailed away from Japan. Eight months afterwards he came back again with a more powerful squadron than before, to conclude a formal treaty. Lengthened negotiations followed ; the Japanese strove hard to confine their new friends to Nagasaki ; but nothing would move the Commodore from his purpose, and on March 31, 1854, a treaty was duly signed and sealed, which opened two ports, viz., Shimoda, 100 miles south of Yedo, and Hakodate, in the northern island of Yezo, to American trade. Shimoda was soon afterwards destroyed by an earthquake, and by the treaty of 1858, Yokohama, which is now the most important centre of foreign trade, was opened instead.

Other nations were not slow to claim similar advantages ; but it was only under much pressure that the Japanese granted them. Russia succeeded in getting a treaty signed, and Holland in procuring the withdrawal of some of the restrictions under which her merchants had laboured at Deshima. A treaty was also negotiated by a representative of Great Britain, but it was never ratified. But all concessions were refused to France and Portugal, obviously because they were Roman Catholic nations. Of course in after years they acquired the same liberty as others.

Thus the 'curious cabinet' was unlocked. But it could scarcely be said to be opened yet. That was the work of England.

On August 12, 1858, Lord Elgin, fresh from his triumphs in China, where the Treaty of Tientsin had been signed six weeks before, entered the Gulf of Yedo. Taking advantage of the fact that he had with him a small steam yacht sent by

the Queen as a present to the 'Emperor of Japan,' he determined to sail right up to the capital. Shimoda was passed ; Uraga was passed ; Yokohama itself was passed. Japanese guard-boats in vain tried to arrest the progress of the squadron ; two-sworded officials in vain waved it back with their fans. Vouchsafing no answer, and perceiving by the presence of some large vessels purchased by the Japanese ¹ that the channel (yet unsurveyed) was safe for his frigates, Lord Elgin steamed on until he cast anchor opposite Yedo, to the consternation of the authorities.

They were shrewd enough, however, to see that their old policy of isolation could no longer be maintained ; and they gave the British ambassador very little trouble. Within a fortnight, on August 26 (Prince Albert's birthday), the Treaty of Yedo was signed. It was a much more comprehensive document than Commodore Perry's. Hakodate, Kanagawa (Yokohama), and Nagasaki, were to be opened to British subjects at once, and Hiogo, Osaka, and Niigata at a given date ; consuls were to be stationed at all these ports ; a diplomatic agent was to reside at Yedo, with liberty to travel all over the realm ; and other important concessions were granted. Since that time the Treaty has been supplemented by various Conventions and Articles of Arrangement affecting the conduct of foreign trade, Customs duties, the opening of the later ports and Tokio to foreign trade and residence ; but until 1894 it was still the basis of our relations with Japan.

On July 16 of that year, a 'Treaty of Commerce and Navigation between Japan and Great Britain' was signed in

¹ An amusing incident occurred when the Japanese received the first of these ships from the Americans. The engines being once set going, the Native crew knew not how to stop them, and, to prevent the vessel running ashore, she had to be steered round and round the bay till the steam was expended.

London. When the treaty comes into force, which cannot be earlier than 1899, it provides that 'in whatever relates to rights of residence and travel . . . the subjects of each contracting party shall enjoy in the dominions and possessions of the other the same privileges, liberties, and rights . . . as native subjects, or subjects or citizens of the most favoured nation.' But, meanwhile, by a protocol at the end of the treaty, the following stipulation, among others, was agreed upon :—

‘The Japanese Government, pending the opening of the country to British subjects, agrees to extend the existing passport system in such a manner as to allow British subjects, on the production of a certificate of recommendation from the British representative in Tokio, or from any of Her Majesty’s Consuls at the open ports in Japan, to obtain upon application passports available for any part of the country, and for any period not exceeding twelve months, from the Imperial Japanese Foreign Office in Tokio, or from the chief authorities in the Prefecture in which an open port is situated ; it being understood that the existing rules and regulations governing British subjects who visit the interior of the Empire are to be maintained.

After the signing of the first treaty in 1858, a bloodless victory seemed to have been gained ; but not without bloodshed were the fruits reaped. Sir Rutherford (then Mr.) Alcock took up his abode at Yedo as the first British Minister to Japan ; merchants hastened to establish themselves at the open ports ; and the Japanese, both rulers and people, appeared eager for friendly and mutually profitable intercourse. But the turbulent Samurai resented the admission of strangers on to their sacred soil, and a succession of outrages kept the foreign communities in a state of alarm for several years. In particular, the American Secretary of Legation was assassinated in 1861 ; in the same year a desperate assault was made on the house occupied by the British Legation, some members of which were badly

wounded ; in 1862 an English gentleman, Mr. Richardson, was murdered on the high road ; in 1863 some new buildings for the British Minister were blown up ; and in 1864 two English officers were assassinated at Kamakura. The parties concerned in these outrages were in some cases punished by the Shogun's government, and indemnities paid ; but for Mr. Richardson's death they disclaimed responsibility, as the murderers belonged to the powerful Satsuma clan, the head of which, Shimadzu,¹ refused reparation, and set the Shogun at defiance. The British fleet accordingly sailed to the south end of Kiu-shiu, and bombarded the chief Satsuma city, Kagoshima, the place where Xavier had landed (see p. 49). And in the following year, the guns of another great feudal prince, the Prince of Choshiu (Nagato), which commanded the narrow strait at the western entrance to the Inland Sea, having fired on an American ship, the allied squadrons of England, France, Holland, and the United States, proceeded to bombard his forts likewise. These two actions, though they did not escape animadversion at home, made a lively impression on the Daimios and their followers, and no further fighting of the kind has since occurred.

Up to this time the Shogun had been supposed to be the real ruler of Japan, and English writers called him the 'Temporal Emperor,' regarding the mysterious Mikado, of whom they could get very little information, as the 'Spiritual Emperor.' The Shogun had concluded the treaties on his own authority, in which he was styled the Tai-kûn ; and Sir R. Alcock, who was Her Majesty's minister at Yedo for several years, gave to the book he published on his return home the name of 'The Capital of the Tycoon.' Gradually, however, it became apparent that the Shogun was not the sovereign ruler of the Empire even in things temporal ; that

¹ Respecting Shimadzu and the Satsuma clan, see p. 80.

he had no right to make the treaties at all ; that the Mikado had not sanctioned what had been done ; and that the great Daimios were much enraged at having been ignored in the matter. At first they objected to the admission of foreigners ; then, when they saw the advantages of extended trade, they objected equally because the Shogun had (naturally enough) only opened ports over which he had direct control—ports which did not belong to the feudal lords, and from the opening of which they received no profit. The first thing that Sir Harry Parkes, the new British Minister, did, on reaching Japan in 1865, was to obtain the formal ratification of the Treaty of Yedo by the Mikado himself ; though he did not then see the Mikado, nor even approach his old sacred capital, Kioto. He paid, however, a state visit to Shimadzu, the great Daimio of Satsuma, at Kagoshima, the scene of the bombardment.

All this time the forces were at work which led to the extraordinary revolution described in the next chapter ; and in 1868 the final overthrow of the Shogun and his *régime* caused some anxiety as to the maintenance of the treaties. But the young Mikado who had ascended the throne the year before, and who was now *de facto* as well as *de jure* ruler, proved most friendly ; and on April 26, 1868, Sir Harry Parkes stood face to face with the sovereign whose predecessors had been invisible to, and unapproachable by, even their own subjects for hundreds of years. This was at Osaka. Towards the close of the year, the Mikado removed to his new capital, the Shogun's old capital, Yedo—thenceforth called Tokio ; and on January 5, 1869, he gave his first State audience to the Foreign Ministers. The date is worth noting ; for it was only a few days after, on January 23, that the first English missionary, the Rev. G. Ensor, landed in Japan.



VII.

THE REVOLUTION.

God is the Judge : He putteth down one, and setteth up another.—*Ps.* lxxv. 7.



THE year 1868 in Japan was the year of one of the most astonishing revolutions in the history of the world.

What was this Revolution ? It was, (1) the abolition of the Shogunate after it had lasted 700 years ; (2) the resumption by the Mikado of the reins of government ; (3) the voluntary surrender by the Daimios of their feudal powers and privileges into the hands of the central government ; (4) the adoption of the European system of departments of State, with a responsible Minister at the head of each. It was a radical and thorough change from feudalism to personal rule—indeed, to constitutional government in theory, but this is hardly attained yet. In addition, the Revolution (5) was meant to effect the suppression of Buddhism—but it failed in that ; and (6) it actually resulted in that which it was designed to prevent, the adoption by Japan of Western civilization.

This Revolution, though to outsiders it appeared sudden, and seemed to be an immediate consequence of the opening

of Japan to foreign nations, was in reality the crisis and consummation of a long period of silent preparation for change.

For a century and more the jealousy of the Daimios at the exclusive power wielded by the Shogun, who was properly only one of themselves, had been growing more and more restive ; and at the same time an important intellectual movement was fashioning the political views of the educated classes. A revival of Chinese learning, which sprang up at the end of the seventeenth century, imbued the Japanese mind with the ethics of Confucius, from which they derived lofty ideas of the reverence due to the sovereign. The publication of the *Dai Nihon Shi*, the great history already mentioned, in 1715, the central purpose of which was to exalt the sole authority of the Mikado, powerfully stimulated the development of these ideas ; and when at last the spirit of loyalty burst forth like a volcanic eruption and swept the Shogunate away, the rallying cry of the Imperial party was 'King and Subject !' A revival of Shintoism helped the movement. The study of the old Shinto books showed that the Mikado had always been revered as the representative of the gods (see Chap. iv.) ; and when the Revolution came a cry arose for the abolition of Buddhism, which was identified with the Shogunate. But although Shinto became the State religion, and the Buddhist temples were deprived of State support, and in many cases used for barracks, hospitals, schools, &c., Buddhism has proved to be too closely bound up with the life of the people to be thus easily thrust aside, and it still remains, as we have before seen, the popular religion of Japan.

The detailed history of the Revolution itself cannot be given here. The foreign treaties were undoubtedly the immediate occasion of it. The Shogun who signed them died shortly after under suspicious circumstances. The heir being a minor, a regent was appointed, who was soon assassinated,

and his head exhibited with a placard inscribed with these words—'This is the head of a traitor who has violated the most sacred law of Japan'; and then anarchy prevailed, the Bakufu (Shogun's council) continuing to conduct foreign affairs, but being set at defiance at home by the Daimios. The young Shogun died in 1866, but not before he had at last obtained the Mikado's acceptance of the treaties, and the withdrawal of the ancient edict prohibiting Japanese from leaving the country; for the Daimios, as intimated in the pre-



The Present Emperor of Japan.

ceding chapter, were beginning to see that Japan would gain and not lose by foreign intercourse, and the most powerful of them all, Shimadzu of Satsuma, had already, despite the edict, sent the most promising of his young men to visit Europe and America. The new Shogun, Keiki (sometimes called by one of his titles, Yoshi Hisa), entered into intrigues with the envoys of Napoleon III., hoping to make France his

ally in the impending struggle, and sent a handsome consignment of Japanese products to the Paris Exhibition of 1867.

Thus both parties were now seeking foreign intercourse, and the Revolution, which began with the cry of 'Expel the barbarians,' ended by admitting them more freely than the old *régime* had ventured to do. The Satsuma men who had visited Europe returned, with open eyes and high hopes, just in time to guide the Empire at the crisis of its change, which was now imminent.

The new Shogun had scarcely assumed power when the Mikado died, February 3, 1867. His successor, Mutsuhito, being a young man, the party of progress seized the opportunity to push their designs. They persuaded Keiki, a timid and vacillating man, to resign the Shogunate; and then, to ensure complete success, on January 3, 1868, they seized the palace at Kioto, and proceeded to administer the government in the name of the Mikado. Civil war ensued; but in a desperate battle fought at Fushimi,¹ a place between Kioto and Osaka, which lasted three days, January 27 to 30, the Shogun's army was totally defeated; and although the northern clans continued the contest on their own ground, the Imperial forces were everywhere victorious, and within a few months the young Mikado was the undisputed ruler of all Japan. Keiki himself submitted at once, and was allowed to live in retirement; and the last of the Shoguns became a quiet and loyal country gentleman. Equal clemency was shown even to the leaders who held out longer; and the very last to lay down his arms, a noble named Enomoto, afterwards became Japanese envoy at the Court of St. Petersburg.

Some of these men were scholars and authors, who had

¹ Fushimi is a few miles south of Kioto, on the Uji river; the river through which the water of Lake Biwa flows into the Yodo. (See Chap. i.)

themselves also been sent to Europe and America by the Shogun's Government, and, like their opponents of the southern clans, had come back fired with a new patriotic ambition. One, Fukuzawa, wrote a book on 'Western Manners and Customs,' which had an enormous circulation. Another, a schoolmaster named Nakamura, translated English books like Smiles's *Self-Help*, &c.

The young Mikado now came forth from behind the screen of ages, and took his place as head of the State. He proclaimed that 'the uncivilized customs of former times should be broken through, and the impartiality and justice displayed in the workings of Nature adopted as a basis of action ; and that intellect and learning should be sought for throughout the world in order to establish the foundations of empire.'

In the eye of the people the outward and visible sign of the change was the transfer of the capital from Kioto to Yedo. For nearly three centuries Yedo had been the seat of the Executive Government ; but Kioto was the sacred Imperial city, and during the progress of the revolution, Yedo, being identified with the falling cause, became much discredited, and the population was rapidly diminishing. For the Mikado, after 700 years' seclusion at Kioto, to come forth and set up his throne at Yedo before the world, was a token indeed that a new era had begun. To emphasize the change, the name of the new capital was changed to Tokio ; and the Emperor entered it in State on November 26, 1868, being then eighteen years of age. Six months afterwards he entered it a second time with a young Empress at his side.

Then followed a still more remarkable phase of the Revolution. It became clear to the victorious Daimios, under the influence of the men who had seen Western civilization, that the weak point in the Japanese polity was their own

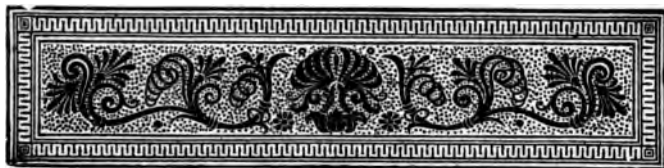
feudal power ; that semi-independent principalities were an anachronism ; and that if the Mikado was to reign over a mighty and united empire, a centralized government was essential. In the enthusiastic tide of patriotism personal interests were swept aside ; and with a self-abnegation scarcely to be paralleled in history, the leading Daimios, to enable their country (so said their public manifesto) 'to take its place side by side with the other countries of the world,' voluntarily surrendered the whole of their feudal rights, lands, and revenues into the hands of the Imperial Government, and took the position of private gentlemen. Their retainers were exhorted to give their entire allegiance directly to the Mikado ; and the clans became absorbed in the nation. In the very same year that the petty kings and princes of Germany crowned King William of Prussia Emperor at Versailles, the princes and nobles of Japan assembled in solemn council at Tokio, and bowed their heads in submission to the Mikado, as his new Prime Minister read out the Imperial decree abolishing feudalism.

Truly it is a wonderful spectacle. Some writers, however, have rather overdrawn the picture. Of course the Daimios, in rank and in public estimation, were Daimios still ; in many cases they became governors, under the Imperial Government, of the provinces formerly their feudal domains ; and life pensions were granted to them and their retainers out of the national funds—which has helped not a little to cripple the finances of the country. Still, for a great territorial aristocracy to become pensioners of the State, however exalted, and for a proud and warlike historic caste to merge its peculiar privileges in ordinary citizenship, was, after all deductions, an event of the highest significance.

A deeply interesting account is given by Mr. Griffis of the farewell gathering of the great Echizen clan on the occasion

of the retirement under this decree of their wealthy feudal chief, on October 1, 1871. 'I count,' he says, 'among the most impressive of all my life's experiences that scene in the immense castle hall of Fukui, when the Daimio of Echizen bid farewell to his three thousand two-sworded retainers, and amidst the tears and smiles and loving farewells of the city's populace, left behind him lands, revenue, and obedient followers, and retired to live as a private gentleman in Tokio. . . . He adjured them all to transfer their allegiance wholly to the Mikado and the Imperial House. Then, wishing them all success and prosperity in their new relations, and in their persons, their families, and their estates, in chaste and fitting language he bid them solemn farewell. . . . To them it was more than a farewell to their feudal lord. It was the solemn burial of the institutions under which their fathers had lived for seven hundred years. Each face seemed to wear a far-away expression, as if their eyes were looking into the past, or striving to probe an uncertain future.'

This lord of Echizen was one of the most liberal and far-seeing of the Daimios. Six years before this he had presented a memorial to the Mikado and the Shogun, advocating a more enlightened policy. Some extracts are given in Mossman's *New Japan*. 'Western foreigners of the present day,' he said, 'differ greatly from those of former times; and while they are united in bonds of friendly commerce, Japan, standing apart in her solitude, has not known the changes in Heaven's course, and has lost the friendship of the world at large. Hence to shut up this country and drive out foreigners were a positive evil. . . . The so-called corrupt religion of the Western nations is a different thing from the Christianity of former times. Were Japan to adopt and practise it, I am of opinion that no sects would arise to ruin or damage the country.'



VIII.

NEW JAPAN.

Yet lackest thou one thing.—*Luke xviii. 22.*

IF the impressive scene just referred to was a token of the passing away of the old order of things, the presence, in a distant city in the interior of Japan, of the clever American gentleman who describes it, was a sign of the coming in of the new.

Immediately after the assumption of power by the Mikado, the new Government had begun to invite foreigners to Japan to fill high administrative offices. Englishmen and Americans had been appointed Comptrollers of the Navy and Public Works, Inspectors of Mines, &c., &c. ; and most comprehensive educational machinery had been set on foot, with foreign professors of languages and science in some of the great cities. Mr. Griffis was, in 1871, scientific lecturer in a school of 800 students at Fukui, the capital of the Echizen province ; hence his presence at the Daimio's farewell.

But after the abolition of feudalism, the advance of civilization proceeded at a greatly accelerated rate ; and the year 1872 is memorable in the annals of New Japan as a year of

extraordinary progress. The Army, Navy, and Civil Service were entirely reconstructed ; the Imperial Mint at Osaka was opened, and a new coinage introduced ; the Educational Department established in 1871 largely extended its operations under an enlightened Minister of State, and a University was established at Tokio ; the Post Office was organized, runners being employed who by connexions could cover 125 miles a day ; an Industrial Exhibition was held at the sacred city of Kioto ; on June 12, the first railway in Japan was opened, from Tokio to Yokohama, a distance of eighteen miles ; and, perhaps most wonderful of all, on June 28, the young Mikado set out on a tour of inspection through his dominions. On New Year's Day of 1873 the Calendar of the civilized world was adopted ; the years, however, being reckoned from the traditional accession of the first Mikado, or from the new period inaugurated at the revolution called *Meiji*, so that 1873 was the year 2533 of the Empire, and the 6th of *Meiji*.

Nor were the changes all material in character. Many moral reforms were carried out. The *eta*, the pariahs of Japan, were admitted to citizenship ; the 'two-sworded men' lost their exclusive privileges, and the two swords were soon laid aside ; important regulations were framed to promote the sacredness of marriage and to raise the condition of women ; and above all, a move was made towards the toleration of Christianity, of which more hereafter.

In the meanwhile Japan ratified her entrance into the comity of nations by sending an embassy of nobles and ministers of high rank, headed by Iwakura, the Minister of Foreign Affairs, and one of the most enlightened men of the progressive party, to the Courts of America and Europe. This was the first Imperial embassy ever sent to the West by Japan. On December 4, 1872, the ambassadors were received by Queen Victoria at Windsor Castle.

The last twenty-five years have been a period of great and continuous progress. A decided advance has been made towards the establishment of representative institutions. Under the Mikado's government, as established after the Revolution of 1868, the supreme legislative and executive power of the Empire was vested in the Privy Council, which besides the Emperor consisted of three chief Ministers of State and a number of Privy Councillors; and affairs concerning the general administration of the Empire were usually conducted in accordance with the decision of the Emperor, by and with the advice and assistance of the First Minister, and, after deliberation, by the other two Ministers and the Privy Council. Immediately subordinated to the Privy Council were the Ministries or Departments of State. This was only a transition government, for when the Mikado assumed the reins of power he solemnly promised 'that a deliberative assembly should be formed,' and 'all measures decided by public opinion.' The first steps in this direction were taken in 1875 by creating a deliberative assembly composed of the Governors of Provinces, who were to consult and advise on measures

relating to administrative matters of general application, and by establishing a House of Senators to discuss and decide upon measures of new legislation, or for the revision of existing laws. There was a still more decidedly

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Yokohama to Tokio.

onward movement in 1877, when Provincial Representative Assemblies were called into existence for Local Government purposes. The discussion of questions of local taxation, and of matters of local interest to be pressed upon the attention of the Central Government, has done much to make the people conscious of their power, and to show them the value of representative government, and to educate them for it.¹ The press, platform, and debating club, both before and since, have contributed towards forming public opinion on the subject, and in December, 1881, the Emperor, yielding to its pressure, definitely promised to establish a representative Parliament in 1890, when constitutional government in Japan should become an actuality. In 1884 the system of nobility was modified to suit the altered circumstances of the country, and hundreds who have rendered distinguished services to the Empire have been admitted to its orders, and now figure among ourselves as marquises, viscounts, barons, &c. Thus the way was prepared for the formation of a Second Chamber in 1890. In anticipation of the same great change the Government was reorganized in December, 1885. This was no mere redistribution of offices, but a complete reconstruction of the Government fabric. Not only were men of the old court party removed from office and young men educated abroad called to fill the highest posts, but 'the triple Premiership, Privy Council, and Ministries as then constituted were abolished,' and a Cabinet, formed after European models, established in their place. The change, too, besides bringing the Emperor and his subjects closer together, was one greatly in the interests of economy, for by it the services of some eight thousand officials were dispensed with.

¹ It is worthy of note that a voter must be able to read and write, and that it is necessary in recording his vote to write his own name and that of the candidate for whom he votes on the ballot paper.

The Government of the Restoration entered on its arduous task with very heavy financial responsibilities, but it has met them with complete success. In 1877 a scheme of commutation was promulgated, which provided for the extinction of hereditary and life pensions created by the abolition of the feudal system. This enormously increased the national debt, and necessitated an annual expenditure of 20 millions. At the same time the land tax—the principal source of revenue—was reduced one-sixth, involving an annual loss to the Treasury of some 8 million dollars; and yet the national income, amounting to nearly 75 million dollars, fully covered the expenditure.

Tokens of progress are now to be seen in every direction. The newspaper press has gone on developing in intelligence and power, in spite of the check it received in 1876, when the state of the country rendered stringent regulations necessary, and numerous editors and writers suffered imprisonment for violating them. No fewer than 792 journals, magazines, and other periodicals were returned as being in existence at the end of 1892, with a total circulation during the year of 244,203,066 copies. Of these 203 were published in Tokio. Education is making rapid strides. Of the 53,000 primary schools contemplated, nearly 26,000 have been built, and are in active operation. They are taught by teachers trained in normal schools, and are attended by over four million children, of whom nearly a million are girls. The students at the Imperial University at Tokio number about 1,400, and boast of a library containing 200,000 volumes. Most of the professors are natives. The English language has been included among the subjects taught, and is being more widely studied than ever. The Post Office has developed into a most important institution, with its Money Order and Savings' Bank business. In 1893-4 the letters, post cards, and

newspapers which passed through the post offices of the Empire numbered no less than 321,630,508. Japan is now a member of the Postal Union, and regularly receives and despatches foreign mails. The telegraph, first introduced in 1869, now runs from end to end of the Empire. In 1885 there were nearly six thousand miles open, with fifteen thousand miles of wire ; and nearly three million messages were transmitted. Cables connect the island Empire with the continent of Asia and the whole of the civilized world. The telephone and the electric light are also in use in the large cities. Railway construction is being pushed forward. The first little railway—that between Tokio and Yokohama—as already mentioned, was opened in 1872. In 1895 there were 2,118 miles open, and 1,072 miles in course of construction ; and 32½ millions of passengers were carried during 1894. The work of surveying and engineering was formerly done by Europeans ; it is now in the hands of Natives. Japanese packet and war steamers are to be met with thousands of miles from Dai Nippon. The Japan Mail Shipping Company has a large fleet of steamers, and is running regular services from Yokohama (1) to Shanghai, (2) to London, and (3) to Seattle, on Puget Sound, across the Pacific. Lighthouses stand on the principal promontories, and on some of the outlying islands along the coast where they are required to facilitate navigation. Machinery has been introduced, and manufactories of all kinds are in operation.

One of the most remarkable instances of Japanese imitation of the customs of Christendom is the official adoption of Sunday as a day of rest. There was formerly a national holiday every fifth day,¹ viz., the 1st, 6th, 11th, 16th, 21st, and 26th of each month. On April 1, 1876, these were abolished, and the first day of each seven substituted. As

¹ Called *Ichi-roku* = one-six.

the many Europeans engaged in various departments refused (from whatever motives) to work on Sundays, the inconvenience of the old system was manifest, and as the Saturday half-holiday has been introduced as well as the Sunday rest, officials have lost nothing by the change. It must, however, be clearly borne in mind that this observance of Sunday as a Rest-day is confined to Government offices, schools, and such-like institutions. The ordinary people are not affected by it, as shops, mills, &c., are open as usual.

But this progress, though continuous, has not been always uninterrupted. Disaffection repeatedly showed itself among the Samurai after they were dispossessed of their privileges and wealth, and more than once open insurrection broke out. The Satsuma Rebellion of 1877, especially, was a most serious affair, and demands a brief notice.

Satsuma is (or rather was) a principality at the southern end of Kiu-shiu. The Daimio of the Satsuma clan was the most powerful, and almost the richest, of the Japanese nobles, and certainly the most independent. The then *de facto* chief, Shimadzu Saburo, who had acted for his son, the nominal head of the clan (but a minor), since 1858, played a leading part in the Revolution. It was he whose retainers killed Mr. Richardson in 1862; it was he whose city, Kagoshima, was bombarded, and who afterwards entertained Sir H. Parkes; it was he who led the attack on the Shogunate. Among his leading Samurai were Saigo and Okubo, who, under the revived government of the Mikado, became respectively Commander-in-chief and Minister of Finance.

Within a year after the Revolution, divergences of opinion began to appear in the Cabinet. The Prime Minister and Vice-Prime Minister, Sanjo and Iwakura, headed the progressive party, and were supported by Okubo and other Satsuma men; while Shimadzu (who held no post,

*Japanese Cavalry.*

but had great influence) and Saigo were unwilling to go further than they had already gone, and

exhibited reactionary tendencies. In particular, the two latter advocated the old rights of the Samurai, and endeavoured in 1873 to force Japan into a war with Korea, hoping that by gaining military glory the two-sworded men would recover their former pre-eminence. Iwakura and Okubo, having been in Europe and America, had learned the advantages of peace, and their views prevailed in the Government, although, as a kind of sop to the discontented Satsuma Samurai, an expedition was undertaken in 1874 to Formosa, to punish the people of that island for some outrages on shipwrecked Japanese. Saigo retired from the ministry, and Shimadzu presented to the Mikado a solemn protest against twenty specified innovations contrary to national usage, one of which was 'the engagement of foreigners for the service of the State and the adoption of their ideas,' and another, 'the non-prohibition of the exten-

sion of evil doctrines' (*i.e.* Christianity). No attention was paid to this memorial; and when in March, 1876, the final abolition of the 'two-swords' was decreed, Shimadzu acknowledged the impossibility of realizing his dream, and retired from the political arena.'

Saigo was not so easily overcome. In view of a possible contest, he and the Satsuma Samurai carried on the manufacture of arms at Kagoshima on their own account, and gradually perfected a military organization for the overthrow of the Government, all being done nominally in the name of the Mikado, though in avowed opposition to his ministers. At length, in February, 1877, civil war broke out. A desperate conflict ensued, which desolated Kiu-shiu for seven months, and cost Japan 35,000 men and eight millions of money. But it ended in the total defeat of Saigo. On September 24 he and the remnant of his personal followers were surrounded and overpowered. He was one of the first to fall wounded to the ground, when one of his lieutenants, true to the ancient custom of Japan, cut off his chief's head with a single blow of his heavy sword, and then slew himself by *hara-kiri*.

The suppression of the rebellion greatly strengthened the Government. But it did not give universal satisfaction. Thousands of the people of Satsuma have since visited the grave of Saigo; and the popular belief at the time of his death was that his spirit had taken up its abode in the planet Mars, while those of his followers inhabited a new race of frogs which was said to have appeared in Kiu-shiu.

A great calamity fell upon the Cabinet and the country in the following year. Iwakura had been assaulted and severely wounded by disaffected Samurai in 1873; and now his able colleague Okubo met a violent death at their hands, being assassinated in Tokio itself on May 14, 1878. In him

Japan lost a great man, and one of her most enlightened and judicious leaders.

Iwakura continued to serve his country for four years, and then passed away in July, 1883. But the tide of progress still flows. The Europeanizing process is going on more rapidly than ever. Politically, socially, and religiously old things have passed away and all things have become, or are becoming new.

The decisive victory gained in the war with China during 1894-5 has raised Japan to a new position amongst the nations of the East. The late Bishop Bickersteth, of South Tokio, in a letter written to the S.P.G. Committee, and published in that Society's Annual Report for 1895, ably reviewed the situation :—

The months which have passed have brought with them events of which it is hard to exaggerate the importance to Japan. Among them are the capture of Port Arthur and Weihaiwei, 'the Gate of China,' as the Emperor of Japan called these fortresses in his letter of thanks to his army and navy ; the Treaty of Peace, and the interference of the three Western Powers to deprive the conquerors of part of what they, at all events, held to be their justly-won prize.

Undoubtedly the success of Japan has been due to her own good qualities ; to the honesty which, during twenty years of preparation, duly expended the national revenue on the public service ; to the quick-witted intelligence which not only adopted but learned during the same period how to use the inventions and discoveries of the West ; and to the patriotism which burns in all Japanese hearts alike, only more intensely since the Revolution of 1868, united all who speak the Japanese language under one sovereign and one political administration.

In these regards Japan is alone among Eastern nations. It is not too much to say that an honest administration of public funds on a large scale has, till now, been unknown in any Eastern country. Oriental officials in all lands have been accustomed to consider their own perquisites a first charge on the funds at their disposal ; whereas the efficiency of the Japanese army and navy, when suddenly called upon to undertake the operations of offensive warfare, is proof beyond appeal that,

during the last period of her history, the interests of this country had not been sacrificed to private cupidity. Again, money will purchase ships and arms in the Western market, but the failure of a far larger fleet and army to defend the Chinese coasts and fortresses shows of how little value they are apart from intelligence of the same order as that which produces them. Yet again, patriotism in its higher forms requires unity of race and language ; it is not to be found in a mere conglomeration of numerous peoples speaking various dialects, and inhabiting an almost limitless area. But, under the external conditions of life in the Japanese islands, with unity of language, race, and government, and a certain real continuity in the historical past of the nation, it has, as I have said, become a passion. Devotion to their Emperor and country is an instinctive feeling in the heart of the Japanese, men and women alike.

There is not, then, much to wonder at that, with these endowments, they won the day against such foes as alone they were pitted against, or that to-day they have no military rival in the East.

You will notice that I write of Japan as an Eastern nation. Geographically, of course, it is so in relation to England. But on this point it may be worth while noticing that two mistakes are to be avoided. Of these, one identifies in thought the Japanese with the Oriental nations of the tropical and sub-tropical zones. As a matter of fact, the Japanese islands proper lie a long way to the north of the Tropic of Cancer, and its people have none of the characteristics of the inhabitants of tropical lands. They are, to take one instance, lacking in the meditative religiousness and philosophical acumen which mark the peoples of India. And, on the other hand, they possess the activity of body and mind which is the endowment of the peoples of temperate climes.

But still less are they to be considered 'an uncivilized Eastern race' with (as I frequently noticed the expression after the Port Arthur massacre) 'a mere veneer' of Western manners and culture. No description could be wider of the mark. If we wish really to understand them, we cannot too clearly see that they have a civilization of their own, which, in its present form, is the outcome of the long past of Japanese history, and especially of the two centuries and a half of exclusion from all external influences which preceded the present era. This civilization is, in its own way, as real as our own. It has its own standards and canons of thought, and taste, and feeling ; its own manners and customs ; its own ideals and hopes. And greatly as it may be indebted now and in the future to Western literature and education, and eagerly as it adopts the inventions of Western science, these will not radically change it.

Rather, it will itself absorb and assimilate these new influences as in far past days it has assimilated such teaching as China and Corea were in a position to afford it. The result will not be a Western nation in the Orient, as the criticism I have referred to assumes ought to be the case, but an Eastern nation, or, rather, Japan ; for, as I have said, this country is alone among the nations of the East, with certain new means and methods at her disposal, but in pith and fibre the same people with the same national characteristics, and like mental endowments and modes of thought and life as to-day or yesterday.

I need not say that, as Christians, we can desire nothing else ; for it is not the purpose of the Gospel to change national characteristics or alter the modes of life which any people have adopted as most suitable to its own circumstances, but so to purify and elevate and perfect that which it already finds in possession, that 'the desirable things' of each nation may be made a fit offering to God.

In England, the Revolution of the seventeenth century followed on the Reformation of the sixteenth, and was, as far as the State was concerned, its crown and completion. Japan has had its Revolution, not indeed, as we have seen, independent of all connexion with religion, but untouched at all events by any faith that can exercise a chastening and an elevating influence on the people. Will that Revolution have its crown and completion in a true Reformation—in the adoption of the *Yesu-no-michi*, the Way of Jesus? Some of the following pages may help us to answer the question, or at least to form an opinion as to the way it is likely to be answered in the not very distant future.





IX.

GENERAL OUTLINE OF PROTESTANT MISSIONS IN JAPAN.

Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee.—*Isa.* lx. i.

ENGLAND was mainly instrumental in opening the door for the Gospel to enter Japan, and the American Churches were foremost in carrying it in. Under Commodore Perry's limited treaty several American missionaries, connected with China, paid brief visits to Japan, to ascertain what were the prospects of commencing missionary work ; but nothing further could be done until Lord Elgin's Treaty of 1858, and the similar treaties concluded between Japan and other Western nations, secured liberty for foreigners to reside at certain specified ports. When these came into operation in July, 1859, the Rev. J. Liggins, and the Rev. C. M., (afterwards Bishop) Williams, of the Protestant Episcopal Church of the United States, were already at Nagasaki, and in the following October Dr. Hepburn, of the American Presbyterian Board, arrived at Kanagawa. These were followed in November by two *ministers and one medical missionary* connected with the

Dutch Reformed Church of America, and in the following April by a missionary of the American Baptist Free Mission Society. Thus, within a year from the opening of the treaty-ports to foreign residence, four American societies were represented by five ordained and two medical missionaries.

The Civil War in the United States, of 1860-4, sadly crippled American missionary effort generally for the time ; and in 1861, some of the Episcopal missionaries, who were compelled to retire from Japan for lack of support from home, wrote to England, and appealed to the Church Missionary Society to take up the work they had begun. The means for this, however, were not forthcoming ; and on the restoration of peace in America, the Churches there were enabled to strengthen their Missions.

It was just at that epoch, 1864, that a remarkable event occurred which more than anything else was instrumental in awakening Christian people in the United States to their responsibilities. A young Japanese of good family, named Niishima, had been struck by a book on geography in the Chinese language, published by an American missionary. It began, 'In the beginning God created the heavens and the earth.'¹ What could this mean? Who was that God? Certainly He did not live in Japan ; perhaps He might live in America, whence the author of the book came. So reasoned the young man, and determined to go to America and seek for God. He left Japan secretly, and at the peril of his life (for the old law forbidding Japanese to leave their country was still in force), made his way to China in a trading vessel, and thence obtained a passage to Boston. There he found himself more perplexed than ever. 'I came all the way to

¹ 'An excellent introduction,' says a missionary who tells the story, the Rev. J. H. Ballagh, 'to a system of geography. It would hardly be tolerated in this Christian land, but in a heathen land it might pass.'

Boston,' he said to the captain of the ship that had brought him, 'to find God, and there is no one to tell me.' The captain took him to the owner of the vessel, a well-known Christian merchant, Mr. A. Hardy. The merchant took him home, treated him as a son, and sent him to college. He soon found the God he had been seeking, and with his whole heart embraced the faith of Christ. In 1875 he returned to Japan as a missionary at the charges of his benefactor and in connexion with the American Board, and became President of a Christian college at Kioto, which was then founded. But the deep interest which his case excited gave a great impetus to American missionary zeal on behalf of Japan.

The pioneer missionaries were in circumstances of no little discouragement and difficulty for several years after they entered upon their work. The Government viewed them with suspicion ; the people, though by no means hostile, were distant and timid ; and all classes dreaded Christianity as a pestilential creed, the introduction of which would bring manifold evils upon the country. Official spies were frequently sent to the missionaries ostensibly to make friends with them, but really to discover what object these unofficial and non-trading foreigners had in coming to Japan. Even in private the greatest caution was necessary in dealing with visitors, for so much were the consequences of being suspected of favouring Christianity feared, that whenever the subject was mentioned to a Japanese he would involuntarily put his hand to his throat as a token of the danger to which the introduction of such a subject exposed him. Some young men who in these early days came to a missionary to learn a little English, purchased copies of a book called *The Christian Reader*, and at once erased the word 'Christian' from the title page and cover, for fear it should be noticed by others and bring them into trouble.

But even then, when open missionary work was an impossibility, and any attempt to engage in it would have invited disaster, the personal influence of the missionaries was making itself felt, and the disposal by them of numerous copies of the Holy Scriptures and other books in Chinese, which were imported for circulation among the educated classes—who studied and read Chinese as a classical language—carried the light of Christian truth to places far away from the treaty-ports. Almost from the first there were a few earnest, though timid seekers after truth, and every year their number increased. This was especially the case after three or four years, when, owing to the change in official and popular feeling, larger numbers came to the missionaries for instruction in English; and the improvement was still more marked when a little later Government schools were established in Yokohama and Nagasaki, for the teaching of English, and placed in charge of missionaries. It was chiefly in this way that the Gospel was first brought into contact with the people. ‘From 1859 to 1872,’ says an American missionary, ‘there was no preaching worthy of mention . . . God led our missionaries into the schools, and the Kingdom of Christ entered Japan through the schools.’¹

In January, 1866, ‘a little band of believers of various nationalities’ residing in Yokohama, who had been observing the Week of Universal Prayer, issued ‘an address to God’s people throughout the world, asking their prayers in a special manner for Japan.’ It mentioned some favourable changes in the circumstances of the Missions; that the Government no longer sent spies to watch the missionaries, but began to repose confidence in them by employing them as school teachers; that in the schoolrooms and in the houses of the

¹ Report of the General Conference on Foreign Missions, held at Mildmay, October, 1878. Paper by Rev. Dr. Ferris, on ‘Missions in Japan.’

missionaries the intelligent young men who came to learn English manifested a readiness to talk about Christianity, and no longer uttered the name of Jesus with bated breath; and that some of them went daily to the missionaries' houses 'in groups of from two or three to six or seven to read the English Bible, preferring this to the study of school-books.'

In June, 1869, the C.M. Society's experienced missionary in China, the Rev. W. A. (afterwards Bishop) Russell, visited Japan, and in his report to the Society he laid especial stress upon the fact that while 'against Christianity in a Roman Catholic garb, from what took place in the past, there no doubt existed a very bitter feeling, no hostility was manifested against Protestant Christianity,' which the Japanese were already beginning to discern to be a very different thing. He found visitors to the missionaries speaking with reserve about religion till they ascertained them to be Protestants, 'and then religious conversation was prosecuted without hesitation.' This probably arose from a growing conviction that Protestantism was politically less harmful than either Roman Catholicism or the system of the Russo-Greek Church, but it nevertheless betokened the advance of knowledge among intelligent and discriminating men, for during the earlier years no such distinctions were made.

But whatever change of opinion may have been discernible in some quarters, the law against Christianity was still unrepealed, and the Mikado's Government seemed bent on maintaining it in its integrity. Soon after the Revolution in 1868, the laws of the Shogun's Government, which had been posted on the notice-boards in every town and village, were replaced by those of the new Imperial Government. Among the new enactments were the following :—

The evil sect, called Christian, is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given

Human beings must carefully practise the principles of the five social relations. Charity must be shown to widowers, widows, orphans, the childless, and sick. There must be no such crimes as murder, arson, or robbery.

And a few months later a further decree appeared :—

With respect to the Christian sect, the existing prohibition must be strictly observed. Evil sects are strictly prohibited.

But notwithstanding these hostile notifications some relaxation could not long be delayed. Already Christian men and Christian missionaries were residing in the country, and ‘allowed the free exercise of their religion,’ and had ‘the right to erect suitable places of worship,’ under treaties. Already, too, the law that made it criminal for a Japanese to leave the country, or having left to return to it, which was enacted at the same time as the laws against Christianity, had fallen into abeyance, and these were soon destined to be similarly disregarded. In 1873 all the new Imperial notifications just quoted were withdrawn from the notice-boards. This action of the Government was equivocal. It did not repeal the law against Christianity; but just as the laws respecting ‘murder, arson, and robbery’ remained in force, notwithstanding the removal of the particular prohibitions respecting them, so was it with the prohibition of ‘the evil sect.’ Indeed, officers were appointed to warn the people against supposing that the law was changed because the notices were no longer exhibited as formerly. But, in spite of these explanations, the people soon began to regard what had been done as equivalent to a repeal of the obnoxious edicts; and the Government, who were undoubtedly anxious to avoid offending the Christian sentiment of Western nations, were not averse to such a construction being put upon their action, and were better able to ignore breaches of the law when its existence was less conspicuous.

*Japanese Graveyard.*

But whilst the central Government every year pursued a more liberal and enlightened policy, local officials were in many cases slow to follow. Ostensibly acting in the interests of public order, they had numerous opportunities—of which they sometimes took advantage—of throwing obstacles in the way of the open propagation of

Christianity, and of intimidating and oppressing those who favoured or embraced it. But eventually the views of the party of progress triumphed, all official opposition ceased, and toleration became virtually complete. Buildings were set apart for Christian worship, not only for foreigners but for natives, not only at the treaty-ports but in towns and villages far removed from them. No obstacles were placed in the way of the evangelistic work of either natives or foreigners. No difficulty was experienced in holding public meetings in theatres and other large buildings. Christian literature was everywhere exposed for sale and openly circulated by book-sellers, and by colporteurs employed for the purpose. In 1884—less than twelve years after the removal of the edicts

from the notice-boards—the final step was taken, and the topstone of the edifice of religious toleration laid by the issue of notifications in regard to registration and burial. Until that time every citizen was registered as a Buddhist or Shintoist, and difficulties were sometimes experienced by Christians in getting their names transferred from the register in one place to that in another. A still greater difficulty was sometimes experienced in burying the Christian dead. In some places where public cemeteries had been established—as at Osaka—there was no such difficulty, as the cemeteries were open to all, of whatever sect or creed; and the employment of a Buddhist or Shinto priest was optional. But in other places it was quite different. Thus in 1875 the Rev. Mr. Thompson, an American missionary at Tokio, having buried a convert with Christian rites, two Japanese who took part in the funeral were summoned before one of the courts, severely reprimanded, and threatened with a fine for breaking the law which required every burial to be according to Buddhist or Shinto rites. As most of the burial-grounds were connected with Buddhist temples and under the control of the priesthood, the difficulty was increased by the tenacity with which the priests very naturally clung to their prescriptive rights and dues. In process of time Christian burials were allowed to take place in some of the Buddhist burial-grounds with the consent of the priest in charge. Even so lately as 1884, one of the C.M.S. Christians was thus buried in Tokio. The priest received the customary fee, and, to accommodate those concerned, went out for the day, leaving the Christians free to bury the remains of their departed sister with Christian rites. By the notifications just referred to, all religious distinctions in registration and burial were abolished, and provision was made for the establishment of public cemeteries to be open to all, so as not to interfere with the prescriptive rights of the priesthood. Thus

thirty years after the negotiation of Commodore Perry's treaty, and twenty-five after the opening of the ports, the last obstacles to Christian liberty were removed, and perfect religious equality was established ; and that without any such reference to Christianity by name as would have marked it out for opposition from those interested in maintaining the old religions of the country. And this policy was confirmed in the new constitution granted in February, 1889.

This happy result has been achieved by a variety of means. Christianity was not recognized by the treaties with Japan as a religion inculcating virtue, nor did Western nations stipulate that liberty should be given to propagate it ; yet Christian diplomacy has done much to promote the cause of religious freedom in Japan. It must not be forgotten that the withdrawal of the anti-Christian edict in 1873 happened at the very time the first Imperial embassy visited Europe and America, and that the still more decided and altogether unequivocal action of the Government in 1884 followed closely upon the return from Germany of Mr. Ito, a member of the Privy Council, who is said to have learnt from conversations with Prince Bismarck and the Emperor William that Christianity was 'not a mere human device for the maintenance of influence and power,' but 'a reality in the hearts of men,' exerting an 'influence of untold value to the individual and the nation,' and to have recommended the Mikado to study it and to promote its introduction.

In the early days of cautious and tentative effort much good was also effected by the influence of able and devoted Christian laymen, chiefly from the United States, who engaged in educational work under the Government ; and unquestionably the toleration that so soon obtained was largely due to the spread, by their instrumentality, among the governing and literary class—the very class they came in contact with in the

colleges and schools—of correct views of the high character of the Christian religion. One of these gentlemen, Mr. E. Warren Clark, in his pleasant little book *Life and Adventures in Japan*,¹ gives incidentally some interesting glimpses of the exercise of this kind of Christian influence. He was engaged as a teacher of science at the city of Shidzuoka. When he reached Japan from America, he found in the agreement he was to sign a clause forbidding him to teach Christianity, and binding him to silence for three years. 'It was a great dilemma,' he says; 'for I had spent all my money in coming to Japan and getting ready to go into the interior.' Some of his friends urged him to accept the condition; and his Japanese interpreter recommended him to sign the agreement and then disregard it. But he felt a great principle was at stake, and he stood firm. Unless the clause was struck out, he informed the Government, he must decline to go on. 'It is impossible,' he added, 'for a Christian to dwell three years in the midst of a Pagan people, and yet keep entire silence on the subject nearest his heart.' His firmness triumphed; the clause was struck out; and the Japanese, he says, respected his 'pluck,' and were more friendly than ever. He began the very first Sunday he was at Shidzuoka, and conducted a Bible-class the whole time he was there; and when he was transferred to the Imperial College at Tokio, he resolved to hold three every Sunday, for the convenience of different classes of students. Unusual difficulties arose here, but he persevered. 'I confess,' he wrote, 'that when the feeling floods upon me, that *these* are souls for whom Christ died, and *mine* is the privilege to make the fact known unto them, it breaks through all bounds of mere expediency, and forces me to speak the truth at all risks.'

What would have been the result, not only in Japan but

¹ Published in England by J. Nisbet & Co.

in every part of the world, if English and American Christians had always thus reflected the light of Christ in word and deed ! The Japanese, like other intelligent races, were not slow to notice the marked difference between the Christianity preached by the missionaries and the Christianity exhibited in the lives of too many who came from Christian countries, and alas ! they were led to infer that the religion of Christ had no more living power than the religion of Buddha. This is illustrated by the following passage from an essay by a young Japanese, quoted in Lanman's *Japanese in America* :—

The conduct of foreigners, excepting some of the better class of missionaries and a few laymen, is a very shame to the name of Christianity and civilization, and retards the progress of both. . . . It is in vain that some really good Christians try to persuade the natives that Christianity is the true religion of God while they are beset on all sides by these splendid specimens of nominal Christians. . . . A traitor is worse than an enemy ; yet these nominal Christians are such. . . . Woe to the betrayer of their Master ! If He should appear in this world at this time He could scarcely recognize His own people.

The open discussion of Christianity and the advocacy of its toleration in the numerous daily and weekly newspapers published in the capital and the provinces, also tended to help forward change in this direction. An extract or two from articles which appeared in 1875 may be quoted :—

The faith of people can only be formed by their hearts, and it seems therefore improper for the Government to dictate to them which form of faith is right or wrong, and what they shall do and what not do on this subject. It would be better for the Government to permit the people to worship God as they please, provided that in doing so they do not violate the laws of their country. . . . This, therefore, is a thing to which our rulers ought to give the greatest consideration. Ye statesmen, what are your views ?

A religion is established by the number of those who believe it. . . . An athlete, however strong, could not, by the force of his muscles, wrench the belief of another from his mind, nor could an eloquent man by his

eloquence. A Government ought, therefore, to leave religion to the free consciences of men, and it has no right to say, 'We insist on this belief and prohibit the other belief,' for a Government itself is composed only of men.

The entrance of Christianity is the natural outcome of time. There is nothing better than Christianity to aid in the advancement of the world, but there are sects which are injurious, as well as sects that are beneficial. The best mode, therefore, of advancing our country is to introduce the most free and enlightened form of Christianity and have it diffused among the people.

These and many similar utterances of the native press were read and discussed in all parts of the country. If they provoked opposition in some quarters, they enlightened the popular mind, and emboldened multitudes to study Christianity. One significant result of this unprejudiced study was the election of several Christians as members of the New Parliament formed in 1890 ; one of them (a Presbyterian) being appointed to the Presidency of the Lower House.

Thus it was that the widespread manifestation of Christian truth and its exemplification in Christian lives, the influence of Christian Governments, the zeal of enlightened journalists, and the action of far-seeing statesmen, combined to secure for the people of Japan perfect liberty of conscience in matters of religion. Surely in all this the Church may hear the voice of her living Lord, the King of nations, saying, 'Behold, I have set before thee an open door, and no man can shut it.'

Until 1869 only the four American societies which entered the field in 1859 and 1860 had representatives in the country. Then two new Missions were established, that of the C.M.S. at Nagasaki, and the American Board Mission, whose first missionary reached Yokohama in November, and removed to Kôbé in the following spring (1870). In 1871 three agents of the Woman's Union Missionary Society of America arrived at Yokohama, and in the year following they established the

'American Mission Home,' an important female educational institution, which has been 'the spiritual birthplace of many,' and which still continues to be an important centre of female missionary work. In 1873-74 the older Missions were considerably strengthened and their operations extended, and several new ones were commenced. In the former year the American Baptist Missionary Union took the place of the Baptist Free Mission Society, and three other new Missions entered the field—those of the American Methodist Episcopal Church, the Methodist Church of Canada, and the English Society for the Propagation of the Gospel; and in the latter year the Edinburgh Medical Mission was started, and the United Presbyterian Church of Scotland sent out its first missionaries. Since then the Edinburgh Medical Mission has withdrawn from the field, and transferred its work at Niigata to the American Board. At the close of 1895 there were thirty-two Protestant Missionary Societies represented in Japan, viz. three English, one Scotch, three Canadian, one Swiss, one Scandinavian, and the remainder American.

The total number of missionaries at that time was 656, including wives. Of these the American Board (Congregationalist) had 74, the various Presbyterian Boards 146, the Episcopal Methodists 144, the Baptists 92, and the Churches of the Anglican Communion, English, Canadian, and American, 149, of which 75 were C.M.S. Out of the nearly 39,000 Native Christians, over 11,000 belonged to the Presbyterian Churches, about the same number to the Congregational bodies, nearly 8,000 to the Methodists, about 2,500 to the Baptists, and 5,600 to the Episcopal Church (of whom 3,229 were connected with the C.M.S.). Thus American missionaries, who were first to enter Japan in 1859 and who were doing useful pioneer work nearly ten years before the arrival of the first British missionary, still take the lead.

First Baptism by a Protestant Missionary. 99

The first Japanese convert to receive Christian baptism from a Protestant missionary was Yano Riu, who had been a teacher of the language to one of the missionaries since 1860.



Temple Gate at Nagasaki.

He was baptized at his own house in Yokohama in the presence of his family, and with their full consent, in October, 1864, and died shortly afterwards in the assurance that he was about to be with Jesus. The next were two brothers who held official positions in Kiu-shiu under the Prince of Hizen. An English pocket Testament, which had been accidentally dropped overboard from one of the ships of the English fleet which visited Japan in 1854, came into the hands of the elder, Wakasa by name, and on learning that there was a Chinese translation of it, he procured a copy and began to study it. This eventually resulted in his younger brother and three others becoming interested in Christianity. When they sought instruction from Mr. (now Dr.) Verbeck, who was then living at Nagasaki, they were residing at Saga, where the C.M.S. now has an out-station. Being unable to visit their instructor, owing to official duties, they were plentifully supplied with Chinese Christian books, and two messengers were employed going regularly to and fro between teacher and pupils—a two days' journey each way—with questions from the latter and explanations in reply to them from the former. In May, 1866, Wakasa and his brother visited Nagasaki, and on Whit-Sunday they were secretly baptized. Wakasa fell asleep in Jesus in 1872, and happy fruit gathered in 1880 bore witness to his continuance in the faith, and to his earnest and faithful efforts to win his children, friends, and servants to Christ.

Other isolated converts were gathered from time to time, but up to the spring of 1872, a period of nearly thirteen years after the arrival of the first Protestant missionaries, only ten Japanese had received baptism at their hands.

The first Native Japanese Church was organized at Yokohama on March 10, 1872, nearly a year before the withdrawal of the edicts against Christianity. Its first membership

embraced nine young men, who then received baptism, and two who had been baptized previously, one of them being the first convert of Mr. Ensor, the C.M.S. missionary. It was called 'The Church of Christ in Japan,' and its constitution consisted of a simple evangelical Creed, and some rules which placed the government of it in the hands of the pastor and elders, with the consent of the members. It is now one of the numerous congregations connected with the body called 'The United Church of Christ in Japan,' which, as will presently be seen (p. 105), was organized in October, 1877.

The relations between the several Missions have been, as a rule, most cordial and friendly, and in spite of national, denominational, and individual differences, substantial unity has prevailed, and in some important matters of common interest, united action has been secured. This has been the case in the work of translating the Old and New Testament Scriptures. A committee for the translation of the New Testament, to 'consist of one member from each Mission desirous of co-operating in this work,' was appointed by a united conference of Protestant missionaries held at Yokohama in September, 1872, and arrangements were made for translating the Old Testament, by a similar but larger representative conference held in Tokio in 1878. Not to mention the older translations of Doctors Gutzlaff, Bettleheim, and S. W. Williams, 'the early existence of which,' says Dr. Verbeck, 'testifies to the Christian zeal and industry of those worthy men,' previous to the formation of the New Testament committee in 1872, the early missionaries had prepared and published the Gospels of St. Matthew, St. Mark, and St. John, and a second translation of St. Matthew was published in the following year. The committee commenced to meet for joint work in June, 1874, and the revision of the last book of the translation was completed on November 3, 1879. The first

editions of the several books were printed from wooden blocks, and published as they were prepared : St. Luke, the first joint production of the committee, having appeared in August, 1875, and several Epistles and the Revelation, the last portions, in April, 1880 ; and the completion of the work was celebrated by a united meeting for thanksgiving, held at Tokio on April 19, which was attended by representatives of fourteen American and English Missionary Societies, and of the Japanese churches in the neighbourhood of the capital. In preparing the translation the first place of honour belongs to J. C. Hepburn, M.D., LL.D., by whom the greater portion of the draft translations were made, and to whose indefatigable labours the work owed its early completion. He was ably seconded by his two principal colleagues, the Rev. S. R. Brown, D.D., and the Rev. D. C. Greene, D.D., who were

associated with him throughout.¹

The translation of the Old Testament has now been completed. In this work the Rev. P. K. Fyson, C.M.S., now Bishop in Hokkaido, took a leading part.

The printing and circulation of the separate portions of the Bible, and of the completed New Testament in Japanese—including editions printed from metal type, and the justly

JAPANESE

ケダシカミセケンヲカノ
 ホドアイシテソノヒトリ
 ウマラスノムスコヲスラ
 アタヘテオヨソコレヲシ
 ンズルモノホロ、バズシテ
 カキリナキイノチヲエ
 セシムカタメ。

John iii. 16, in Japanese.

¹ Osaka Conference Report, 1883, p. 41.

popular New Testament, with 12,000 references, prepared by the Rev. J. Piper, of the C.M.S.—has been the work of the British and Foreign, the Scotch National, and the American Bible Societies. They have also had prepared by competent scholars special editions of the Chinese Scriptures, with marks for Japanese readers. These editions of the Holy Scriptures, in both Chinese and Japanese, are being widely circulated in all parts of the empire. During the war with China in 1894-5, thousands of pocket Testaments and Gospels were distributed amongst the soldiers who thronged Hiroshima, the headquarters of operations. Indeed, with the consent of the Japanese Government, every soldier and sailor in the Imperial Army and Navy had an opportunity of accepting a copy of a portion of the Holy Scriptures, of which opportunity the large majority gladly availed themselves.

The preparation of Japanese Christian literature is being proceeded with. Since Dr. Hepburn published his first religious tract in 1867 many more have been prepared by different missionaries, and sent forth by tens of thousands every year, by the Religious Tract Society and its sister the American Tract Society. Numerous other larger works have also been prepared and published. 'The Pilgrim's Progress' is in circulation, and has had a rapid sale. Year by year thousands of copies of Dr. Martin's 'Evidences of Christianity' (first published in China for the Chinese) are issued. Thus not only tracts but books of various sizes, some suited to the general reader and some intended for theological students are being prepared and circulated. It shows marvellous progress that a tract which thirty-five years ago no Japanese dared to print—the first edition having been printed in China—is now circulated by thousands every year.

In April, 1883, the first General Conference of Protestant Missionaries was held at Osaka, which was attended by 106

representatives of nineteen missionary and the three Bible societies, including the wives of missionaries. Apart from its value to the missionaries as affording an opportunity for the interchange of views on a variety of subjects affecting the welfare of their common work, and as a means of promoting mutual edification and brotherly love, it had a marked influence on the Native Christians in their relations to each other. The native brethren, revived by the 'showers of blessing' which God graciously granted in different parts of the country in that year, were more closely knit together in sympathy and love, their fellowship became more real, and they received fresh power to witness for their Lord before the world. That year was a fresh starting-point to the infant Churches.

Young Men's Christian Associations have been formed in some places. That in Osaka, in addition to promoting Christian edification, has been the means of uniting the Native Churches of the city in common evangelistic effort. A Scripture Union, too, has been formed.

The several Missions have organized their converts in congregations and churches mainly according to the systems they represent. This, if inevitable in the present divided state of Protestant Christendom, should certainly only be temporary, and in working Church systems and adapting them to the circumstances of a new race being won to Christ, the utmost liberty should be accorded to Native Christians; free and informal intercourse in united gatherings, if not organic union, should be fostered; the ultimate establishment of a really Native Church, embracing within its pale the bulk, if not all, of the Native Christians connected with the several missions, should be steadily kept in view; and any action in the least calculated to frustrate this desirable end should be avoided. This has been the view of at least a majority of

the Protestant missionaries in Japan. As early as 1872, when some of the earlier missionaries met in conference at Yokohama, they agreed to use their influence to secure as far as possible identity of name and organization in the Native Churches, in the formation of which they might be called to assist. This decision did not, however, result in any organic union of the kind some contemplated. But in 1876 the three Presbyterian Missions then established in the country agreed on a basis of union, and in October, 1877, the 'United Church of Christ in Japan' held its first official assembly. This body, which embraces all the Christians gathered in connexion with the American Presbyterian, Dutch Reformed, and Scottish U.P. Missions, increased from 623 members in 1877, to 11,100 members in 1895. This is now the largest organized Protestant Church body in Japan, and it is especially strong at the capital. In former years missionary operations were to some extent hampered by the restrictions on the residence of foreigners in the interior. Except at the treaty-ports, they required a passport, which was renewed twice a year, and this passport was only given for purposes of health or of science. Missionaries who lived in towns not covered by treaty rights had to engage themselves to teach English. As regards British subjects, these restrictions were to a large extent removed by the Treaty of 1894.

Archdeacon Warren writes :—

The door is now not merely ajar, but wide open : the missionaries no longer travel on sufferance, but with a well-defined status ; and thus a heavier responsibility rests upon the Church at home, which a few years ago prayed so earnestly for the removal of hindrances, and for opportunities of effectually teaching the Japanese people.

The story of Church of England Missions in Japan must be reserved for another chapter.



X.

ANGLICAN MISSIONS IN JAPAN.

TO the Episcopal Church of America belongs the honour of sending the first missionary to Japan. The Rev. C. M. (afterwards Bishop) Williams and the Rev. J. Liggins arrived at Nagasaki immediately after Lord Elgin's Treaty of 1858 secured liberty for foreigners to reside at the Treaty Ports. Others soon joined them, but in 1861 some members of the little band were compelled to return to America, owing to the crippling of their resources through the Civil War, which at that time was at its height. They therefore wrote to England and appealed to the Church Missionary Society to take up the work they had begun. This, however, was not found possible.

For a long time the Society had been desirous of entering Japan ; but it was not until 1868—the very year of the great revolution—that a fitting opportunity arose. An anonymous donation of 4,000*l.* was given to start a Mission, and in January, 1869, the Rev. George Ensor, whose name deserves

to be remembered as that of the first missionary from Christian England to the newly-opened empire, began the campaign at Nagasaki, where the American Episcopal Mission was still located. Although obliged to work very quietly and cautiously, he baptized a few converts in the next three years. He was joined in 1871 by the Rev. H. Burnside; but both these brethren were soon obliged, by failure of health, to retire from the field. It was in 1873, when the remarkable course of events in Japan seemed to indicate that ere long a great and effectual door would be opened, that the Society's enlarged plans for missionary operations in that country were formed; and in that and the two following years four new stations were occupied, viz.: Osaka, by the Rev. C. F. Warren, formerly of Hong-Kong, on the last day of 1873; Tokio, by the Rev. J. Piper, also formerly of Hong-Kong, in May, 1874; Hakodate, by the Rev. W. Dening, transferred from Madagascar, also in May 1874; and Niigata, by the Rev. P. K. Fyson (who had reached Tokio in 1874), in the autumn of 1875. These stations, with the exception of Niigata, which was finally relinquished in 1883, are still the centres of the Society's Japan Mission. Women's work has developed rapidly of late years, and there are now over thirty single ladies of the C.M.S. in Japan.

In the Main Island, Hondo, the C.M.S. is represented at Tokio and Osaka, the two largest cities in Japan, and at Gifu, Nagoya, Toyohashi, Fukuyama, Hiroshima, and Matsuye. At Osaka, the Rev. C. F. (now Archdeacon) Warren, who was for many years the Secretary of the Mission, has laboured (with two intervals) since December, 1873, and the Rev. H. Evington (now Bishop in Kiu-shiu) laboured there from December, 1874, till 1894. The first six converts were baptized in June, 1876. In 1896 there were connected with the C.M.S. 483 Christians in the city, composing five small congregations, three of them

being under the pastoral care of Japanese clergymen. In 1884 the Osaka Divinity School was opened, in which the Revs. G. H. Pole and P. K. Fyson have done valuable work as Principals. A Boarding School for young boys was begun in the same year, but has now given place to a High School, under the charge of the Rev. H. McC. E. Price. Since 1879 a Girls' Boarding School has been carried on, at first by the lady missionaries of the Female Education Society. In 1890 it developed into the Bishop Poole Memorial School, with Miss Tristram, a C.M.S. missionary, as Principal. A Bible-Women's Training-Home is also conducted by Mission ladies.

From Osaka the Mission has branched out to distant towns in the extreme west of the Central Island, in the provinces of Iwami, Idzumo, Hoki, Bingo, and Aki. The first place at which work was undertaken was Watadzu, in Iwami, in 1882 ; then the chief town of that province, Hamada, in 1883 ; then Matsuye, in the province of Idzumo, a still more important city, in 1885. All these are on the northern coast of the western horn of the island. At Fukuyama, on its southern coast, that is, on the inland sea, in the province of Bingo, and Fuchiu, a small town near it, the work began in 1885-6. In these western districts, in 1896, there were 529 Christians. In 1890, a missionary party went out to occupy Matsuye and work the surrounding district, headed by the Rev. Barclay F. Buxton, and maintained entirely at his expense, and about the same time Fukuyama was occupied by the Rev. S. and Mrs. Swann. At both these places and the neighbourhood around an interesting work is reported. The Society took up work at Hiroshima, in the province of Aki in 1895.

But the earliest advance from Osaka was made to Tokushima, in the Island of Shikoku. This place was visited in 1880, and the first convert was baptized in 1881. The Rev. W. P. and Mrs. Buncombe (now of Tokio) were

stationed at Tokushima in 1888, and a second clerical and two lady missionaries joined them in 1892. Their labours have been greatly blessed.

Gifu, a town in the province of Mino, where the Rev. A. F. Chappell had been working independently, was taken up in 1890, when he joined the ranks of the Society. South of Gifu, is Nagoya, where a band of Canadian missionaries,



Bridge in Osaka.

sent out by an Association connected with Wycliffe College, Toronto, have laboured for some years. This Association and its Missions having been merged into the new Canadian C.M. Association, Nagoya is now a C.M.S. station. The neighbouring town of Toyohashi was occupied in 1896.

Tokio, the capital of Japan, was occupied for the Society in 1874 by the Rev. J. Piper. The Rev. P. K. Fyson soon afterwards joined him ; he removed, however, to Niigata, the treaty-port on the western coast, which thus became a C.M.S. station, but was relinquished in 1883. The first convert at Tokio was baptized in June, 1876, a few days before the first baptisms at Osaka. The Church grew slowly under the care of Mr. Piper, who also acted as secretary for the whole Japan Mission, and did much valuable literary work in the translation of the Old Testament, the Prayer-Book, &c. From 1880 the Rev. J. Williams was in charge. Mr. Fyson remained there until 1890, engaged in translational work. The Tokio congregation consisted in 1896 of 241 souls, and, though small, it was at one time the first in Japan (among C.M.S. congregations) in independence and self-support.

From 1875 till 1890, when he retired, the late Rev. H. (afterwards Archdeacon) Maundrell was the senior missionary at Nagasaki. The Rev. A. B. Hutchinson was also there for some years, and the Rev. A. R. Fuller has been there since 1888. The work was mainly carried on in Deshima, the artificial islet in the harbour already mentioned as for two centuries the residence of the Dutch traders, until 1890, when a church was opened in the city. Progress has been slow, and Nagasaki has been important chiefly as a base from which to operate upon other parts of the Island of Kiu-shiu. For some years Mr. Maundrell had a small college for the training of evangelists.

The chief cities worked by Mr. Maundrell's Japanese

evangelists for some years were Kagoshima, Saga, and Kumamoto. The two former gave good promise at first, but have caused discouragement latterly. Kumamoto has been since 1888 the residence of English missionaries, and an expanding work has been the result; and Oita, an out-station of Kumamoto, on the east coast of Kiu-shiu, was occupied in 1894. Mr. Hutchinson also created a fresh centre in 1888 by taking up his abode at Fukuoka, an important town in the province of Chikuzen, at the north end of the island. This station has become the centre of a growing work. In 1895, out of 698 Christian adherents in Kiu-shiu, 422 were in the district worked from Fukuoka. Okinawa, the largest of the Loochoo Islands, was occupied by a Japanese catechist in 1893. A Japanese policeman was baptized there in 1894, and three natives of the island in 1895.

Hakodate, the treaty-port in the island of Yezo, was occupied in 1874 by the Rev. W. Dening, who laboured zealously till 1882, when theological differences caused his separation from the Society. A schism followed among the Christians, but in a year or two it was entirely healed. Mr. Dening was succeeded by the Rev. W. Andrews, who has since been joined by other European labourers. The work has extended to fifteen other places, particularly to the important town of Kushiro, where a clerical missionary is now in residence. In 1896 there were 1,495 Christian adherents in the whole Island.

But the island of Yezo was originally occupied with especial view to the Ainu aborigines. They are a barbarous people, low in the scale of human intelligence, and slaves to drunkenness. The Ainu were visited by Mr. Dening in 1876; and in 1879 Mr. (now the Rev.) John Batchelor began regular work among them. He has become well-known to them, and is regarded as their great friend. Several have learned to

read, and they listen to gospel addresses gladly. The first baptisms took place on December 28, 1885, and there were in 1896 nearly 700 baptized Christians (included in the 1,495 adherents previously mentioned). Mr. Batchelor has done important linguistic work in the Ainu language, having compiled a grammar, which has been published by the Imperial University of Japan ; and a beginning has been made by him in the translation of the New Testament.

The Society for the Propagation of the Gospel began work in Japan in 1873. The first station to be occupied was *Tokio*, and the earliest missionaries were the Revs. W. B. Wright and A. C. (now Archdeacon) Shaw. The systematic training of native agents was commenced by the latter in 1878, and has been carried on ever since with satisfactory results—several of the students having been ordained to the ministry. The Society has also a Mission at *Kobé*, a suburb of *Hiogo* ; the Rev. H. B. Foss, who arrived in 1876, still continues to labour there. A Nurses' Training Institution, in connexion with which a mission dispensary has been opened, and a night school for men, have been found valuable adjuncts to the work. Bishop Awdry, the first Bishop of *Osaka*, resided at *Kobé*.

Prior to 1882, the two Church of England Missions were under the supervision of Bishop Burdon, of *Victoria, Hong-Kong*. In that year, Archbishop Tait arranged for the foundation of an English Bishopric in Japan, and the C.M.S. and S.P.G. both undertook to contribute to its maintenance. In 1883, Archbishop Benson (who had succeeded to the Primacy) appointed the Rev. A. W. Poole, C.M.S. missionary in South India, to be the first Bishop ; and he was consecrated on October 18. He was warmly welcomed in Japan by his fellow-Churchmen, and quickly won the affection also of the American non-Episcopalian missionaries ; but owing to the illure of his health, his episcopate was brief. He resided ten

months in Japan, but then had to leave, and died in England in 1885. He was succeeded by Bishop Edward Bickersteth, son of the Bishop of Exeter, and grandson of a former C.M.S. secretary. He had been the founder and first leader of the Cambridge Mission at Delhi, in North India, connected with the S.P.G. He was consecrated on February 2, 1886. Bishop Bickersteth was most active in his visitation of all the Mission stations, and started two important agencies at Tokio under his own immediate direction, St. Andrew's and St. Hilda's Missions, being associated bands of clergymen and ladies respectively. With the former is connected a Divinity School, and a night school and club attended by Government clerks and others. Pastoral and evangelistic work is also actively carried on. The ladies of St. Hilda's Mission undertake the training of Japanese women as mission workers, and engage in evangelistic work. They have also under their supervision a young ladies' school, an orphanage, a school of needlework (to enable Christian girls to earn their own living), and a small hospital, connected with which are several branch dispensaries.

During a short visit to England, in 1893, Bishop Bickersteth made proposals to the C.M.S. for the creation of two new sees, one to be coterminous with the northern island of Yezo, and the other with the southern island of Kiu-shiu, in both which the C.M.S. is the only English Church society engaged. The Committee willingly undertook to be responsible for the stipends of the two Bishops, to be nominated by the society. The Rev. Henry Evington, who joined the Mission in 1874, was consecrated on March 4, 1894, to the southern diocese of Kiu-shiu; and the Rev. P. K. Fyson, who also joined the Mission in 1874, was consecrated on June 29, 1896, to the northern diocese of Hokkaido (Yezo). Meanwhile Bishops Bickersteth and McKim (the latter of the

Protestant Episcopal Church of America) agreed, and the Synod of the 'Church of Japan' approved, that the main island should be divided into four Episcopal missionary dioceses, called respectively the North Tokio, South Tokio, Kioto, and Osaka jurisdictions; and that, pending the appointment of Japanese Bishops supported by the Native Church, the first and third should be under the supervision of Bishops appointed by the American Episcopal Church, and the second and fourth under Bishops appointed from England. Bishop Bickersteth himself undertook South Tokio. The S.P.G. undertook to pay the stipend of a Bishop for the Osaka jurisdiction, and Archbishop Benson at the beginning of 1896 appointed Dr. W. Awdry, Bishop of Southampton, to that jurisdiction. Bishop Bickersteth, after an active and fruitful episcopate of over eleven years, died in August, 1897, and Bishop Awdry was appointed by Archbishop Temple to succeed him.

The C.M.S. and S.P.G. missionaries have united with those of the American Episcopal Church in various common works, particularly in the translation of the Prayer-Book, the larger part of which was published in 1879, and the rest in 1882. In 1887 the Japanese Christians connected with the three Missions met by delegation at Osaka, under the joint presidency of Bishops Williams and Bickersteth, and formed themselves into a *Nippon Sei-Ko-kwai* (Japan Church), framing for it a constitution and canons, and adopting 'for the present' the English Prayer-Book and Articles. There were then 1,300 Christians belonging to it. In nine years they increased to 5,555 adults.

In 1896 there were 152 missionaries in Japan connected with the Anglican Communion. Of these the C.M.S. has 89 (including eight from the Canadian Association), the S.P.G. and Bishop Bickersteth's Mission, together 29, and the American Episcopal Church, 34.



C.M.S. School and Missionaries' House at Nagasaki.

XI.

THE CHURCH MISSIONARY SOCIETY'S MISSION.

I. THE DIOCESE OF KIU-SHIU.

One soweth and another reapeth.—*John iv. 37.*

1. *Nagasaki.*

T was on January 23, 1869, eighteen days after the young Mikado gave his first State reception at Tokio to the Ministers of Foreign Powers accredited to his Court, that the Rev. G. Ensor landed at Nagasaki. He took up his residence in 'a neat little bungalow, the property of the American Bishop Williams, which stood at the edge of the native town, and at the extreme boundary of the foreign settlement.'

At that time Christianity was a proscribed faith, and one of the first things to catch the eye of the newly arrived missionary was the ominous notice posted up—‘The laws hitherto in force forbidding Christianity are to be strictly observed.’ Mr. Ensor wrote:—

I read those words in Japanese, and I realized at once that the missionary work in Japan was thenceforward to be one of excessive difficulty. What were we to do? I couldn’t gather the little ones into the Sunday-school or stand and preach in the streets. The only opportunity I had was simply to receive the visits of any inquirers who chose to come to me to my own house; and would a Japanese venture thus?

They did venture—

Ere a month had passed, day by day, hour after hour, my house would be thronged with Japanese visitors, all curious to know something about England and her science and art and progress, but, most of all, about her religion; they knew that she was a power among the nations, and believed that religion and power in a State are inseparable. More serious inquirers would wait till the darkness of night, and then steal into my house; and we used to have the doors closed and the windows barred, and as I bade them farewell when they left, I scarce ever expected to see them again—for I was informed that an officer had been specially appointed to keep watch at my gate.

Some nine months after Mr. Ensor’s arrival, occurred the deportation of the Romanist Christians of Urakami. They were driven by hundreds past his house. ‘My heart bled for them,’ he wrote; ‘I had no sympathy with their doctrines, but I had sympathy with them in their sufferings; and I felt that the arm which had been lifted to suppress one section of Christendom in Japan, if the motive were political, could not afford to spare another.’ He goes on to relate how one night in that week, when he had ‘dropped into an almost despairing frame of mind,’ a token for good was given to him:—

I was sitting by myself in my study, and heard, in the darkness, a knock at the door. I went myself to answer it, and, standing between

the palm-trees of my gate, I saw the dark figure of an armed Japanese. He paused a moment, and I beckoned to him to enter ; and he came in and sat down, and I asked him what his business was. He replied, 'A few days ago I had a copy of the Bible in my hands, and I wish to be a Christian.' I said, 'Are you a stranger in these parts? Don't you know that thousands of your people are being detained as prisoners for this?' 'Yes,' he said, 'I know. Last night I came to your gate, and as I stood there, thinking of the terrible step I was about to take, fear overpowered me, and I returned. But there stood by me in the night one who came to me in my dreams, and said I was to go to the house of the missionary and nothing would happen to me, and I have come.' And, drawing his long sword, he held it up to me in a form signifying the Japanese oath, and promised that he would ever keep true to me, and I received him.

This man was afterwards baptized by the name of Titus ; 'for God,' says Mr. Ensor, 'who comforteth those who are cast down, comforted me by the coming of Titus.'¹

Mr. Ensor was privileged to baptize ten or twelve Japanese, and then, after four years of most zealous labour, the failure of his health compelled him to return home. Meanwhile, however, the Rev. H. Burnside had joined him in 1871, and after his departure Mr. Burnside was able, taking advantage of the growing toleration, to work more openly. He opened a public service at his house in the foreign settlement, which was soon fairly attended by inquiring Japanese. A catechist, Mr. Midzushima, a convert from Buddhism, who had been a member of the Russo-Greek Church, assisted him in this work. Meanwhile he set about building a regular Mission church. Of course such a thing was impossible in the native town—indeed, he had failed even in hiring a house there for services—but he secured an excellent site on the little islet of Deshima, close to the bridge leading from the foreign settlement to the native town, within a few

¹ Nothing is now known of this man. Some years after his baptism he was living in Osaka, and teaching in a Government school. He had then grown cold.

minutes' walk of any part of it, and in full view of the harbour. On this spot Mr. Burnside erected a neat little church ; but before the day arrived for setting it apart to the service of God, he had left Nagasaki, compelled by weakened health to return to England. It was completed under the superintendence of the Rev. H. Evington (now Bishop in Kiu-shiu), who came from Osaka to carry on the Mission during the short interval between the departure of Mr. Burnside and the arrival of his successor, the Rev. Herbert Maundrell ; and it was opened on July 11, 1875, a few days after the latter reached Nagasaki.¹

Bishop Burdon wrote of this church : ' Its turret, surmounted by a cross, is quite a prominent object at the head of the beautiful bay. You will remember that Deshima is the very spot where the cross was laid down to be trampled on as a test of any Natives suspected of Christianity. The raising of the cross on high at Deshima has, therefore, an additional significance that it has not elsewhere.'

When Mr. Maundrell arrived, most of those who had previously received baptism had left Nagasaki, a milkman and his wife (who still remain faithful) and the acting catechist, Mr. Midzushima, being the only Christians connected with the Mission. But as soon as he had become acquainted with the language, a promising work began. The first convert baptized by himself, in August, 1875, was Paul Nakamura, a native of Higo, one of the provinces of Kiu-shiu. Another convert, Peter Yoshidomi (=lucky riches), baptized December 26 of the same year, belonged to another principal city of Kiu-shiu, Saga. It is in this way that the Gospel spreads. Nakamura brought from Kumamoto three friends of his, of

¹ This church was removed into the native town, and rebuilt there about 1890. Since then a Girls'-School building and Travellers' Rest have occupied the site, which is next to Bishop Evington's house.

the Samurai class, who entered the Nagasaki police force in order to be where they could receive Christian teaching. All three, with four others, were baptized on Easter Day, 1876; and all three, with five others, were confirmed on Whit-Sunday in that year by Bishop Burdon, on his first Episcopal visitation in Japan. In 1877 Mr. Maundrell opened a class at Nagasaki for the training of native agents. This class, however, was closed in 1886, after nine years of important service; the Divinity School at Osaka being found to provide sufficient accommodation for the training of C.M.S. native candidates for Holy Orders. During 1877 and 1878 there was encouraging progress, and at the close of the latter year the converts numbered forty-eight. The year 1878 was, too, one of preparation for future work. A two-storied school-building was erected in close proximity to the Deshima church, and before the close of the year was in use for Sunday-school and Bible-class work. Most of the money needed for its erection, amounting to about



Deshima Church and Mission Buildings.

\$900, or 180*l.*, was raised among the European residents at Nagasaki. Mr. Maundrell's hands were also strengthened by the arrival in December of the Rev. W. Andrews, a Cambridge graduate.

In the following year, 1879, two fresh efforts were inaugurated by the opening of a day-school in the building erected in 1878, and by the commencement of the Girls' Boarding School. The former, however, being not sufficiently well attended to warrant its continuance, was closed in 1883. The Girls' Boarding School was founded by Mrs. Goodall, widow of an Indian chaplain, who sailed for Japan, as an honorary missionary, a few months after Mr. Maundrell. Mrs. Goodall was called to her rest in 1893, but the little institution, which accommodates ten girls, continues to do a valuable work under her successor, Mrs. Harvey.

In 1882, Mr. Andrews, who had suffered from the climate of Nagasaki, was transferred to Hakodate, and the Rev. A. B. Hutchinson, formerly of Hong Kong, took his place. The year was not one of much progress, and it had its special trials. Paul Moro-oka, the catechist at Kagoshima, caused grievous disappointment, and was lost to the work. Peter Yoshidomi, who had been for some time in charge of the work at Saga, left the Mission, and joined another society. On the other hand, Jacob Watanabe, a ready speaker, who had rendered good service in the Deshima school, and shown himself zealous in every good work, was appointed a catechist. The hope inspired by the promise he then gave of future usefulness is, as we shall presently see, being realized.

In previous years there had been much indifference shown by the people of Nagasaki, but in 1882 there was open opposition. And this was continued during 1883 by the bitter and slanderous attacks of an anti-Christian society—a society drawing its members from those, whether Buddhists, Shinto-

*View of Nagasaki.*

ists Confucianists, Agnostics, Materialists, or Atheists, who reject Christianity on either religious, national, pseudo-philosophic, selfish, or fleshly grounds. Added to this trial from without was the bitter sorrow caused by the withdrawal from the Mission of two leading adherents at Kagoshima, and of another at Nagasaki. But others were added to the Church, and the Christians generally made considerable advances in knowledge and grace.

In February, 1884, Bishop Poole paid his first and only visit to Nagasaki. This was an event of no little importance. The Bishop manifested—as indeed he did everywhere, and at all times—the keenest interest in every department of Christian work. He examined the catechists, attended the Native Church services, preached at the English service on Sunday, visited Mrs. Goodall's school, and personally examined those

of her pupils who were candidates for Confirmation, went over the Sailors' Institute, and inquired into its working, visited the Japanese Hospital, and conversed and prayed with two English patients, attended the inaugural meeting of the Kiu-shiu District Church Council, visited the depôt of the British and Foreign Bible Society, went to see the site just purchased for a Mission-room, and held a Confirmation for twenty-eight candidates.

About this time also (the spring of 1884) the Mission was strengthened by the arrival of the Rev. J. B. Brandram and Miss Brandram. Their first work was the language, but whilst pursuing their studies in it they found opportunities of usefulness, and were 'cheered by real signs of successful work amongst Europeans both on shore and afloat.' Twenty-five adults and twelve children were baptized during the year in connexion with the Mission, of whom eight belonged to Nagasaki. One of them, a Samurai of the Goto Islands, sought the truth in vain amongst the Buddhists; after a three years' course, finding his heart still unsatisfied, he came to Nagasaki and there he was 'found of the Good Shepherd.' The close of the year was marked by the opening of a new Mission-room in the native town. The Deshima church, and other Mission buildings belonging to the C.M.S. and other Protestant missionary societies, had all been erected in the foreign settlement. This was the first instance of such a building being erected in the town of Nagasaki.

Progress during the next five years, although slow, was sure. Three events stand out prominently: the appointment, by Bishop Bickersteth, in 1886, of Mr. Maundrell to be one of his Archdeacons; the opening, under Mr. Hutchinson's supervision, in 1887, of a book-shop in the heart of the native town, as a depôt of the British and Foreign Bible Society and a new centre for evangelistic work; and the arrival of the

Rev. A. R. Fuller, formerly of the Mid-China Mission, in 1888.

An important development took place in 1890, namely, the removal of the church from the island of Deshima into the city of Nagasaki itself. The new church was opened by the Bishop on Whit-Sunday. During this year, also, the Rev. A. R. Fuller had the joy of baptizing the first Native of Nagasaki to be received into the Church through the Society's instrumentality.

The year 1893 was noteworthy for the retirement of Archdeacon Maundrell, after twenty years' faithful service; and in 1894 Miss Hunter Brown (sent out by the New Zealand Church Missionary Association which had been formed in 1893) and Miss Cockram, the first two single ladies to be stationed at Nagasaki, arrived there. After a year's work, however, the latter were transferred to Kagoshima, where the need for women's work seemed even greater. They were succeeded at Nagasaki by Miss B. J. Allen, who was followed, a year later, by Miss E. M. Keen.

Miss Allen, in her first 'Annual Letter,' gives touching expression to what is doubtless the experience of many others in a like position:—

The longing to understand the language sufficiently to be able to teach the people is very great. No one who has not tried it can tell what it is like to live month after month surrounded by Heathen, and yet be unable to say a word to them of that with which one's heart is full. They need the Message too so much, for under all their outward civilization and apparent light-heartedness, there is in the time of sorrow or pain the yearning that every human heart must feel for 'the Rock' that is Higher than themselves. It is pitiful to hear a dying girl say, with her eyes full of tears, 'Me! I cannot pray at all; I do not know how.' Or to listen as I do sometimes by the hour together from my study window to the monotonous tap-tap of the Buddhist drum, which a Japanese explained to me was an accompaniment to prayer. 'If they are in trouble,' said he, 'they will stand and beat that drum all day, saying over and over again the same words.' How vividly it brings to

one's mind the scene on Mount Carmel when 'there was neither voice nor answer nor any that regarded.' The sound of that drum is to me like an unconscious cry from the stricken heart of humanity for some one to come and take them by the hand and show them the way to the only One that hears and answers prayer, the Saviour of the world.

2. *Kagoshima.*

Kagoshima is the capital of the Satsuma province. It was here that Xavier landed in 1549, and here the last struggle in the Satsuma Rebellion of 1877 took place. The town itself does not present an imposing appearance, but its surroundings are pretty. It stands on the western shore of the Gulf of Kagoshima, about twenty miles from its mouth, and is backed by well-wooded hills three or four hundred feet high. In the gulf opposite the town is the volcanic island called Sakura-jima (Cherry-tree Island), with its lofty peak, to the north of which is a magnificent harbour some twelve miles in diameter, surrounded by lofty hills. The town is divided into two portions, which are connected by a good road, lined with shops, and much frequented—the one being the principal centre of trade, and the other chiefly occupied by Samurai families. The streets are much wider than those of Nagasaki, and better kept, and there are some tidal canals running through the town.

The Gospel seems to have been carried to Kagoshima by some of the Nagasaki converts, who were there on business. In March, 1879, Mr. Maundrell, on hearing from them that not a few were anxious for Christian teaching, sent down Stephen Koba, one of the students who had been under training two years (now senior tutor in the Divinity School at Osaka), who at once hired a room to preach in, held services every evening, and instructed those who had asked



Church at Nagasaki.

for baptism. Three weeks later Mr. Maundrell received a message, begging him to come to Kagoshima at once. It is significant of the progress made by the Japanese since the opening of the country, only twenty years before, that this message came by *telegraph*; that Mr. Maundrell responded by proceeding to Kagoshima in the Japanese steamer *Yoshi-no-Maru*—and that during his stay he visited a spinning-mill, belonging to Shimadzu (the famous Satsuma Daimio, see p. 80), fitted up with machinery purchased at Manchester and Oldham.

The work at Kagoshima presented many features of encouragement. There were numerous hearers, and some candidates for baptism, whom Stephen had carefully instructed. One of these, a medical man, was admitted to the visible

Church by baptism on April 26th ; five more adults and one child were baptized on May 1, and six adults and six children on May 5, so that on Mr. Maundrell's return to Nagasaki he left a little Church consisting of fourteen adults and seven children, and in addition there were several others who had given in their names as desirous of becoming Christians. Further visits were paid in July and November, and Mr. Maundrell was cheered by evident signs of progress. Such was the most promising commencement at the first occupied of the Kiu-shiu out-stations.

In January, 1881, Stephen Koba returned to Nagasaki for a year's further study, and Paul Moro-oka took his place at Kagoshima. Paul worked zealously and acceptably, and considerable progress was made during the year. Out of fifty baptisms in Kiu-shiu in connexion with the Mission, forty-two were at Kagoshima, which was therefore bidding fair to become our strongest post in Southern Japan.

But the remarkable prosperity of the first three years did not continue. The year 1882 was one of great trial. Paul Moro-oka, who had commenced so well, proved unsatisfactory. He became embarrassed in pecuniary difficulties, and there were rumours of still graver offences against him, which he rightly judged would, if proved, lead to his dismissal. He therefore voluntarily withdrew from the Mission. It was a sad disappointment, and a severe blow to the work.

Stephen Koba now returned to his old post, and although he worked with his usual care and steadfastness, there were not the same visible signs of success. Buddhism, which had long been excluded from the province by the Satsuma clan, was becoming a power, and the activity of the missionaries of the Shin sect seems to have seriously affected the work. Some of the Christians were shaken in their faith, and

became less regular in their attendance at the Sunday services ; the number of inquirers was smaller, and there were fewer baptisms.

But in the midst of much to sadden, when Mr. Hutchinson visited Kagoshima in May, 1885, tokens of encouragement were not wanting. On one of the days he spent there he baptized a family, husband and wife and three children—and the infant son of the catechist ; and on another day a Samurai, sixty-nine years of age, whose 'answers were clear and decided,' and to whom 'the blessed hope of everlasting life in Christ Jesus seemed very precious.' Work had also been commenced at Kajiki, a village at the head of the gulf, fifteen miles north of Kagoshima. For five years after this little or no visible progress was made, though a temporary impetus was given to the work by the opening of a new preaching-room in 1891. The arrival in 1895 of the first resident European missionaries, Miss Hunter Brown and Miss Cockram, of whom mention has already been made, opens, however, a new 'door of hope.' The latter wrote :—'We found the remnant of what at one time promised to be a flourishing Church. . . . So it has really been a case of starting work afresh.'

The ladies are encouraged by the openings which have been granted to them, and by the ready co-operation of some of the Native Christians of the place, who have organized a night school with a view to reaching the young men. Miss Cockram writes :—

The more one comes in contact with these people, the more one realizes the value and need of prayer. Nothing but the Holy Spirit can move the hearts of these proud, self-satisfied Satsuma men, but we know that He is able.

3. *Saga and Chikuzen.*

Saga lies to the north-east of Nagasaki, a few miles from the coast at the head of the Shimabara gulf. 'It is not the capital of a *Ken* (prefecture) like Kagoshima ; but having formerly been the residence of a Daimio it is an important centre.' Mr. Maundrell first visited Saga in November, 1879, and was hospitably entertained by John Ko's father, who was formerly a retainer of the Daimio of Saga. He visited the large Government school of 600 pupils, in which a gentleman who had come to Nagasaki for baptism was a teacher. The head-master and teachers appeared to be very friendly. Of the encouraging outlook Mr. Maundrell thus wrote :—

I stayed at Saga a week, and had preaching every evening, at which from 150 to 200 persons were present. Happily my host's house was most elastic. The sides of my rooms were only screens, and, these being removed, two or three additional rooms were available. Old people and young alike came to hear the new doctrine. The parents and friends of the students were present regularly. I could not but see that the time has come for trying to begin a permanent work in Saga, for which the way has certainly been prepared.

Before he left Saga he baptized John Inutsuka's brother, a girls' school teacher, and his wife, and a medical student and his sister—five altogether.

In returning to Nagasaki by land Mr. Maundrell passed through a village where he found a young man of his acquaintance in charge of a school of 200 children, who had often attended the Mission services at Nagasaki, and who, as a native of Saga, was much interested in hearing what had happened there. When Mr. Maundrell next visited Saga, in April, 1880, this young man, Jacob Watanabe, received baptism. After faithful and efficient service as a catechist,

he was ordained to the ministry in 1894, and is now the resident pastor of Fukuoka.

In Saga not only was there no parallel to the rapid growth which characterized the work at Kagoshima in its early days, but there were no baptisms after those just referred to until 1882, though four Natives of Saga were baptized at Nagasaki in 1881. The subsequent history of the Mission has never been of a very encouraging character. In 1884 the little band of Christians were much discouraged and depressed by the efforts made by their opponents to suppress Christianity in the town, and not a single convert was baptized. In 1885 there was some encouragement, and in July Mr. Hutchinson baptized three adults and two infants. A catechist was stationed at Saga in 1887, and the Rev. A. R. Fuller spent the summer months of 1889 there, and became greatly attached to the little band of Christians. In 1892, however, they separated themselves from the C.M.S. Mission, and indeed from all Christian fellowship. All efforts made to win them back have hitherto proved unavailing. The Presbyterian missionaries are nevertheless allowed to continue their work, and the number of Christians is increasing.

In the year 1882 began what promised to be a remarkable movement to Christianity on the part of several other towns and villages in the Chikuzen Province. Mr. Maundrell and two catechists made an extended tour amongst them in 1883, but found that the majority of inquirers were not genuine in their desire for instruction, although there were a few sincere seekers after the truth.

One of the villages, *Onodani*, is now worked as an out-station from Fukuoka.

4. *Fukuoka.*

Fukuoka was formerly the capital of the province of Chikuzen. It is a seaport town, some eighty miles from Nagasaki, standing upon the shores of a bay which is said to be the exact size of the Lake of Galilee. The contrast between the business quarter and port (called Hakata) and the old feudal town is very great, the former being busy and crowded, and the latter quiet and dignified. For several years this place was worked as an out-station from Nagasaki, but such was the progress made, and so earnest the spirit of inquiry, especially amongst the upper and official classes, that in December, 1888, the Rev. A. B. Hutchinson with his family took up his residence there, and was placed in charge of the North-Western district of Kiu-shiu. The district is thus described in his 'Annual Letter':—

Imagine an open fan lying on the table. The screw pivot, being at the top, would represent Fukuoka on the sea-shore, and the sides right and left would roughly indicate the coast-line of forty miles east and west, whilst the semicircle with a radius southwards of forty miles would fairly indicate my sphere of work.

Mr. Hutchinson's work was greatly hampered at first by the rigorous enforcement of passport regulations, and he could only visit the out-stations at rare intervals. Work in the town itself, however, went on steadily and with many encouragements. In 1890 the foundation stone of a church was laid, and in May, 1891, the church was opened by the Bishop, who afterwards confirmed fifteen candidates. During this year the Rev. J. Hind, who had been for a year in residence at Osaka, was located at Fukuoka, and a year later Miss A. C. Tennent, the first lady missionary on the Fukuoka staff, arrived. She was joined in

1894 by Miss E. A. P. Sells. There is plenty of scope for women workers in Fukuoka. All the work amongst the women, and the conduct of three Sunday-schools devolves upon them.

The new treaty with Great Britain, in 1894, placed the itinerating work on an entirely new footing, and arrangements were made during that year for a division of labour between Mr. Hutchinson and Mr. Hind; the former taking the supervision of native agents in Fukuoka and the district lying to the south of the city, and the latter the out-station work to the north and east. And this year was a memorable one in the annals of Fukuoka for another reason: the ordination, on September 30, of Mr. Watanabe Yasuji, the faithful catechist.



Fukuoka Church.

Mr. Hutchinson wrote :—

It was with feelings of solemn joy that I was able to present to the Bishop for ordination as deacon one whose Christian character, life, and work I have closely watched and admired ever since I came to Japan. Watanabe San has laboured faithfully and well, and our work here is mainly owing to his diligence and zeal. When he became a Christian his resolve was made 'to speak to at least one of his countrymen each day for Christ.' It was not easy to do this, he says, especially twelve years ago.

May God raise up many like-minded pastors for the Japanese Church !

Later news from Fukuoka is, on the whole, full of encouragement. Mr. Hutchinson, in his 'Annual Letter,' dated December 10, 1895, wrote :—

The Christians, impressed by the fact that so little has been done by themselves to win fresh converts, are holding a daily prayer-meeting at 6 A.M., to seek pardon for remissness and increase of zeal and grace for the future. Visitors to our church are agreeably surprised to find on each alternate Sunday a double collection is our rule. The regular offertory is first taken, then the bags go round a second time for the special object announced the previous Sunday. It is the wish of the people themselves, and answers admirably. There is cause for thanksgiving as well as a call to prayer for Fukuoka.

In March, 1895, an extension was made to *Kurume*, 'a busy town of 30,000 inhabitants' in Mr. Hutchinson's district. Of *Oyamada*, he wrote with deep sorrow and disappointment. On December 31, 1887, the inhabitants of this beautiful mountain village, some 272 in number, sent a messenger to the missionaries at Nagasaki with a written request to be allowed 'to enter the good doctrine of the perfect, holy, flawless Lord, the Heavenly Father.' A catechist was accordingly sent at once to instruct them, and a few weeks later Mr. Hutchinson visited the place, with the result that seventy adults were accepted for baptism, after careful individual examination. Ninety-five adults and fifty-eight

children were baptized during the following year, a catechist's house was built, and the building of a church begun. Bishop Bickersteth, who confirmed eighty of the villagers in March, 1889, wrote with surprise and delight of their enthusiasm and reverence. The church, built largely through their own exertions, was opened in the following year. Altogether Oyamada was looked upon as one of the brightest spots in Japan. Subsequently, however, a heavy cloud has overshadowed it. The village church was overthrown by a storm in July, 1895, and this has, alas, proved to be but a parable of the sad spiritual disaster which has overtaken those who were wont to worship within its walls. Mr. Hutchinson, in his 'Annual Letter' for 1895, thus referred to it:—

Within the last month a sad story has been revealed to us here. Two years since we learn that the heads of twelve families quietly apostatized for the sake of earthly gain. One man, being dissatisfied with the efforts made to clear off a heavy law debt which has long been a sore trouble to the village, went to three wealthy residents in the adjacent valley to suggest a general collection in aid of the Oyamada people. These at once agreed, if the Christians would give up their faith. On being sounded eleven others were found willing, and they put their seals to a promise to give up all outward observance of Christianity, on a promise that 10,000 yen should be collected (1,000 for rebuilding the Shinto shrine, 1,500 to make a public park, 4,500 to clear off the debt, and the remainder to be divided for expenses, &c.). Not a cent has yet been received. In October last a famous preacher from the Honguanji at Kiyoto came down for a week and joined the scheme, throwing out the rebuilding of the shrine, but promising monetary help if the seceders will join the Buddhists. All this was first made known to us, to our great sorrow, at the end of November. . . . The reason alleged for the constant absence of so many communicants was the story of a quarrel about land, and the steps taken to sell part and pay off the debt. This reticence and withholding of the truth has been an added sorrow to us. The total destruction of the church by storm; the removal of six families to distant places; this apostasy and withdrawal of twelve other families; and now the transfer of the catechist to another sphere of work without possibility at present of replacing him—all form a dark and gloomy outlook for this

once bright spot. There has been no adult baptism for four years, and there are no catechumens either at Oyamada or in the three villages in which the Gospel has for some time been regularly preached. Pray for Oyamada, that the wanderers may be brought back, and that all may be quickened into new life.

The Rev. J. Hind spent the greater part of 1895 in itineration through his large district, where, however, the outward encouragements were not great. He mentioned the Imajiki district, Karatsu, Zassho, the Amagi, and Hiramatsu district, Kokura (an old feudal castle town, now the headquarters of the army in Kiu-shiu), Onodani, Oguma, and Kotake, in all of which catechists or probationer-catechists were working under his direction. Of one of these Mr. Hind said he could not speak too highly, and of another, 'He, too, will one day get a very warm "Well done."' Some of the Native Christians, too, show a true spirit of self-sacrifice. Of one, a poor widow, Mr. Hind writes:—

Several years ago the people in her village offered to provide for her and her family if they would give up their faith. This she could not do, and consequently stood a great deal of persecution. The villagers all cut them, but after watching their lives for seven years they actually went and begged to be allowed to associate with them again. Though poor, she is always regular in contributions to church and other expenses. The other day she brought seventy sen (about 1s. 5½d.) to Nakamura San, asking him to spend it for God. When asked how she got it, she said that for the last six years she had 'stolen time' when she could, and by making rope and sandals with rice-straw she had been able to save two rin per week (one-twentieth of a penny). This is small in this world's currency, but in God's currency no doubt far greater than many a guinea or even larger sums. If we would follow the unwritten saying of our Lord, 'Be good money changers,' we might learn a lesson and compute our gifts more by God's standard.

5. *Kumamoto.*

Kumamoto, which is due east of Nagasaki, is some eight or nine miles from the east coast of the Shimabara Gulf. It

*Leper Hospital. Kumamoto.*

is the capital of the province of Higo, the garrison town for the southern portion of the Empire and, from a native point of view, second to no town in Kiu-shiu. Its importance therefore as a missionary centre cannot well be overrated.

Mr. Maundrell paid his first visit to Kumamoto in 1876, in company with Bishop Burdon. His second visit, to commence active missionary operations, was nearly four years later. During the Christmas vacation of 1879 two of the Nagasaki students, Messrs. Mekata and O-Hara, visited Kumamoto and did some quiet evangelistic work there. The result was an earnest request from a few Natives of the town for a resident catechist; in response to which Mr. Mekata was sent to commence systematic work. On his arrival he secured a small room where he had regular preaching, and when Mr. Maundrell visited Kumamoto in April, 1880, he was delighted to find how well he had been getting on. There were no baptisms during this visit, but inquirers were instructed, and there was preaching every evening. Already there were signs of the springing of the seed, and when Mr. Maundrell again visited Kumamoto in July he had the great joy of baptizing twelve adults and four children.

During the year 1881, the work was carried on in the midst of opposition. Again and again was the preaching-

place stoned, and once the catechist had to escape for safety at the back of the house. This hostility did not last long. The advanced Liberal party of the town, although making no profession of Christianity, regarded it with favour as being likely to further their own ends ; and determined to put down the opposition with a strong hand. 'It is quite remarkable,' wrote Mr. Maundrell at this time, 'to see how the tables are turned. Last year it was our lecture room which was decried and stoned ; this year the persons who then stoned us and tried to suppress the preaching, have themselves been stoned and their meetings attempted to be suppressed, because they are regarded as obstructionists !'

Since then, in spite of occasional difficulties, the work has been going steadily forward, and its influence has extended far and wide in the surrounding neighbourhood. The Rev. J. B. Brandram and his sister, who had previously made a lengthened stay at Kumamoto, took up their permanent residence there in 1887. In August of that year a church was built from the design and under the supervision of the Native Christians, and a school, attended largely by the children of influential parents, was commenced. A reinforcement arrived at the station in 1891, consisting of the Rev. D. Marshall Lang, Miss H. Riddell, and Miss Nott. Their presence was a means of help and cheer to the senior workers during a year of special difficulty and discouragement on account of the lack of unity amongst the native congregations, signs of which had long been noticed from time to time. The ladies have done important service in visiting and teaching. One incident, chronicled by Miss Nott, gives us a glimpse into the Japanese mind, and thereby into one of the initial difficulties found in presenting the Gospel to them. She wrote :—

I was talking one day to a dear little woman of very good family, an officer's wife here, and was telling her that before the One True

God we are all sinners. She listened politely, and then, covering her face with her hands, she burst into a peal of quiet laughter—‘I do beg your pardon,’ she said, ‘but *I* a sinner! the idea is too ridiculous.’ You see it is firmly believed in many cases among men, and women too, that other nations may need a Saviour, but not Japan; Japan is the country of the gods, the Japanese the children of the gods, and therefore they cannot sin.

Both Miss Riddell and Miss Nott have been allowed to see some fruit of their work, and several of those won for Christ through their instrumentality have already (1896) been baptized. Another labour of love undertaken by them has been the raising of funds for the building of a Leper Hospital, which was opened by Bishop Evington, amid general rejoicing, in November, 1895. The superintending doctor, who resides at the hospital, and the honorary consulting specialist in leprosy, Dr. Tajiri, a pupil of Koch, are both Christians—a matter for much thankfulness. Miss Riddell wrote:—

So many gifts for the hospital have cheered us—among them an Estey organ with three stops, from some American missionary friends; two sets of silver for the Holy Communion—one, of pure silver, in memory of a soldier son who died in the East. We shall need them both, for the officiating clergyman cannot drink from the same cup as the communicants, nor can those who are in very bad condition use the same cup as those whose faces are not affected. White linen for the table has also been given; a clock for the entrance, from one of our own Christians; a drain-pipe for flowers, from a workman; sixteen fruit-trees, from a very poor Christian woman, who said, ‘I have no money, but I can give back to God the trees He planted in my garden.’ I asked her afterwards if she missed the trees, and she said, ‘Oh, no! it makes me very happy to think they are in such a beautiful place.’ Another still poorer woman, and an invalid, sent three ‘house-cloths,’ made up of bits of her old dresses firmly darned together—‘to rub the verandah with,’ she said.

Mr. Brandram wrote in 1896:—

We are holding on at Takase; the Christians there are nearly all old people. Progress in Kumamoto will be followed by progress in the sur-

rounding country. I am more and more convinced that for the present we are wise in putting our chief strength into the city itself. The country people are looking to Kumamoto as to the future of Christianity here. If they come into the city and find our churches empty and nothing doing, they conclude Christianity is dying out. If, on the other hand, they find things are going well here, they take back a good report, and are ready to hear at their own homes. For the present, then, we are right in consolidating our forces on this city. When we are stronger here we shall be able to work all the country round from here, owing to the increasing conveniences of travel afforded by the railways.

6. *Oita.*

This town, on the east coast of Kiu-shiu, which was formerly worked as an out-station from Kumamoto, became in 1894 a Mission centre, having Nobeoka as an out-station and the provinces of Bugo and Hiuga as a field for evangelization ; the Rev. H. L. Bleby, who had joined the Mission in 1890, being appointed missionary in charge. In 1896 there were thirty-seven baptized Christians there.

Preaching is systematically carried on at Beppu, Tomioka, Hiuga, Miyazaki, Mimitsu, and Soki, and a long-sought opportunity was granted in 1896 for opening work at Totoro, the port of Nobeoka.



XII.

THE CHURCH MISSIONARY SOCIETY'S MISSION.

II. THE DIOCESE OF OSAKA.

Precept must be upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little.—*Isa.* xxviii. 10.

1. *Osaka.*



THE Rev. C. F. Warren, the first C.M.S. missionary to Central Japan, reached Kobé early in December, 1873, and on the last day of the year removed with his family to Osaka. He was warmly welcomed by the American Episcopal and American Board missionaries who were already located there, and shortly after his arrival was cheered by witnessing some of the first Christian baptisms in that city. During the first year of his residence he visited Kobé fortnightly to conduct services for the English community at that port, a duty of which the Rev. H. Evington relieved him soon after his arrival in December, 1874. But the acquisition of the language was his chief work, and in twelve months he had, by dint of hard study and constant intercourse with the

people, so far mastered it as to be able to attempt preaching in his own house. The first of a series of Sunday afternoon services was held on January 3, 1875, and a few friendly Natives whose acquaintance had been previously made, or who were specially invited, came together and listened to a simple statement of Gospel truth. These services were carried on for three months with an average attendance of about a dozen, and prepared the way for a more public effort.

More than two years had elapsed since the withdrawal of the edicts against Christianity, but it was still impossible to procure buildings in the city of Osaka for Christian purposes, except within the narrow limits of the district where foreigners were allowed to reside, and it was determined to commence a tentative work in a small building on the Foreign Concession, where there was no fear of interference from the native authorities. Accordingly a small chapel, or Mission-room, 24 feet by 15, with a recess at one end, 6 feet by 3 feet 6 inches, for a small Communion-table, was erected at the back of Mr. Warren's house. It cost \$300, about 60*l.*, all of which, with the exception of 5*l.*, was subscribed in Osaka and Kobé.

The opening service—if such it may be called—held on May 30, 1875, was very encouraging. Sixty or seventy persons filled the little building, and many more stood at the door and windows. As there was not a single Native Christian or inquirer connected with the Mission, the proceedings were of an informal and evangelistic character.

The little chapel at once became the centre of systematic efforts to disseminate the knowledge of Christ. Sometimes one or two, and frequently twenty, thirty, and even fifty entered the chapel or stood at the door, and were spoken to individually or collectively in a single day. Copies of single Gospels in Japanese, which were the only portions of the

New Testament then published, were frequently lent to those who appeared to be interested in Christianity, and many more, as well as copies of the Old and New Testament and other Christian books in Chinese, were sold to visitors.

Whilst these efforts were being made to scatter the good seed far and wide, line upon line teaching was provided for those who professed to have some interest in Christian truth, by commencing services of a devotional character with Bible-reading.

By the beginning of 1876 there was a little class of avowed candidates for baptism, and on June 25, eighteen months after the first service held in his own house, and thirteen after the opening of the chapel, Mr. Warren had the joy of admitting six persons into the Church by baptism.

These six converts were all confirmed by Bishop Burdon on July 23 in the same year, during his first visitation, and on August 20—the day when the two daughters of one of them were baptized—they received the Holy Communion at the first Japanese Communion Service ever held in connexion with the C.M.S. Osaka Mission. A gentleman then resident at Kobé, in the employ of the Government Railway Department—Mr. Pole—was present as a visitor at this service. How little did he then know that it would be his privilege and joy to spend so many happy years of labour for his Master in this important centre of missionary effort !

Mr. Warren was now no longer working single-handed. Mr. Evington, who since his arrival in December, 1874, had relieved him of the English work at Kobé, was now similarly relieved by the timely arrival of two S.P.G. missionaries, who settled at Kobé in August, 1876. Mr. Evington had made good progress in the language, and commenced to assist Mr. Warren early in 1876, especially in the work of receiving visitors and inquirers in the chapel.

The attitude of the local authorities was still uncertain, and it was doubtful whether the public preaching of Christianity would be allowed in the heart of the city; but as there was apparently no objection to a missionary or Native Christian meeting a few persons in a private house, the newly-baptized Church members placed their houses at the disposal of the missionaries for devotional and evangelistic meetings.

These meetings, which were one of the chief features of the Osaka work all through 1877 and a good part of 1878, showed that the Native Christians were not ashamed of their Lord, and that they desired to do all in their power to hold forth the Word of Life to their fellow-countrymen.

Attempts were also made to carry the Gospel into some of the villages in the Osaka plain. Short journeys were made on foot, extending over two or more days, and groups were addressed at the way-side tea-houses, and, when possible, companies of people were gathered for preaching in the inns where the nights were spent.

An unusual number of inquiring visitors were received by the missionaries in the chapel and at their homes during 1877. Daily, and at all hours of the day for several months, they were much occupied in this way. It was the year of the Satsuma rebellion, and among the inquirers were many convalescent soldiers from the over-crowded temporary military hospitals.

At last the tiny room or chapel which had been erected in 1875 proved too small for the expanding work, and was replaced by a larger building about 45 feet long and 22 wide—the portion fitted up for Divine service being 36 feet by 22, the remainder forming a class-room. It was opened on August 23, 1877, just two years and three months after the opening of the building it replaced.

The second visit of Bishop Burdon, in 1878, strengthened

and encouraged the now growing flock. He preached at the usual morning service on Trinity Sunday, Mr. Warren interpreting, and in the evening he dedicated the little church—thenceforth called Holy Trinity Church. On the following Thursday, June 20, he held a Confirmation, when seventeen Japanese and one European were presented. They went up as much as possible in family groups, husband and wife, parent and child, kneeling side by side to receive the imposition of hands.

At Easter a Church Committee had been formed, and later in the year resolutions were passed providing for the establishment of prayer-meetings, and for visiting the sick and other absentees from public worship, as well as for the collection and disbursement of Church funds. In this way it was sought to promote brotherly sympathy among the Church members, and united action in all things affecting the welfare of the Church, and to lay the foundation of a strong, vigorous, aggressive, and self-supporting Christianity.

It was in this year, too, on February 16, that the first C.M.S. preaching-room was opened, in which fifty-one preaching services were held during the year, with an average attendance of fifteen, exclusive of Christians; and at the book-store connected with the preaching-room nearly \$50 worth of Bibles, tracts, &c., in Chinese and Japanese were sold.

During the following year, 1879, aggressive work was somewhat interrupted by a cholera epidemic, which necessitated the discontinuance of meetings for a time. In October a second room was opened in the city, the Christians taking the financial responsibility, though Mr. Warren and Mr. Evington guaranteed \$2 a month towards the expenses for a year. This arrangement was modified in 1883, when the Christians undertook larger responsibilities in connexion with the Church of the Saviour. Another forward movement was

the opening of a boarding and day-school for girls by Miss Oxlad, of the Society for Promoting Female Education in the East, particulars of which are given on a subsequent page.

In 1881 the Rev. G. H. Pole arrived. The year was one of marked progress. In Osaka fifteen adults and eight children, and at Tokushima, the first out-station of the Osaka centre, which was opened this year, three adults were baptized. One of these, Mr. Yamashita, was baptized on Easter Day, and received the name of Paul. He was a Custom House officer, and was sometimes on duty on the Foreign Concession. In passing the door of the church he stopped to listen to the Word which was eventually to bring light, joy, and strength to his soul. He was at that time a sorrowful

man—worse than a widower, for his wife had to be put away for unfaithfulness—and he drank in the truth. His New Testament, well-worn and marked from reading and searching, showed how earnestly he sought to know the way of the Lord. In 1882 he joined the theological class just then started by Mr. Warren, and since 1883 he has



Temple of Tennoji, Osaka.

been engaged in evangelistic work. He laboured first at Tokushima, Fukuyama, and in Iwami ; and is now energetically working in the Fukuoka district.

Mr. Terasawa was baptized on Trinity Sunday. He was in Osaka waiting for official employment, and spent as much of his leisure as possible in studying Christianity. After he received an official appointment he spent alternate days in teaching Mr. Pole. In the following year he joined the theological class, and was one of the first students admitted to the Osaka Divinity School. From November, 1884, whilst continuing his studies for the ministry, he performed the duties of pastoral catechist in connexion with Holy Trinity Church, for which he received Bishop Poole's license, and on March 6 1887, was admitted to Holy Orders by Bishop Bickersteth.

Another sign of progress was the removal and enlargement of Holy Trinity Church. This building, like its predecessor, was moved bodily across the road to its new site. The enlargement was effected by throwing the class-room into the body of the church and adding a chancel. A school-room was added, and matted in native fashion for prayer-meetings, Sunday-school, &c. The church in its enlarged form was re-opened on Christmas Day, 1881.

With the beginning of 1882, a station committee was formed for directing the growing work at the station, and a daily prayer-meeting was also commenced. Thus, whilst the desire was to do everything with order and system, it was not forgotten that the secret of all harmony and success is in the presence and power of the Holy Ghost.

A regular theological class was commenced in June, and placed in Mr. Warren's charge ; and Messrs. Terasawa and Yamashita entered as the first students, and were accommodated in Mr. Warren's house.

Among the mercies of the year 1883 mention must first

be made of the showers of revival blessing which fell on the Lord's people in Osaka, as in other places in Japan. From the beginning of the year the first droppings had been felt in the neighbourhood of the capital, but the copious shower was given later. The unity of the Protestant missionaries had been conspicuous at the General Conference held in Osaka, and the unity of the Native Christians was equally shown at a general meeting of Christians and Christian workers held in Tokio. Was not the shower of blessing which followed a token of God's presence in the midst of His united people? In Osaka the movement began with a few brethren who daily met to pray for the outpouring of the Holy Spirit. The spirit of prayer gradually extended, and soon pervaded the whole of the Churches in Osaka, and united prayer-meetings were held every evening in one or other of the church buildings. There was no excitement, but intense fervour and definiteness, both in prayer and exhortation. Whilst these meetings were being held, news of the blessing experienced at Tokio was sent by the delegates from Osaka. One short telegram simply said 'The Holy Ghost has descended. Pray for us.' When the delegates returned they were like new men. They had evidently received fresh light, grace, and power from on high. Speaking of this time of refreshing, Mr. Warren wrote :—

During the whole of my ministerial experience of nearly twenty years whether in China, England, or Japan, I never before witnessed such manifest tokens of the presence and power of the Spirit of God. It was a blessed time of refreshing, and, thank God, the results have not been transient.

From that time Christians connected with the different Missions in Osaka were drawn together in closer union. The deep sense of a common need had drawn them together to pray for the outpouring of the Holy Spirit, and now, when

His fuller indwelling was realized, their hearts were aglow with mutual love.

But remarkable as the year was, there were only nineteen persons baptized in connexion with the C.M.S. Osaka centre, and of these only eight adults and three children were living in Osaka. But the spiritual life of the Church was deepened. There was a manifest growth in brotherly love, in power to witness for Christ, and in zeal for His glory; and the year closed with the conviction and believing expectation, that God who had revived and strengthened His dear children, would ere long through them bring blessing to others.

One of the principal events of the year—the opening of the Church of the Saviour in the city of Osaka as a new centre of Christian worship and work—has yet to be noticed. It has already been stated that Mr. Evington commenced evangelistic work in a hired house in February, 1879. In less than two years this house had to be vacated. Another house was taken, but in a less eligible position, and early in 1882 yet another move became necessary. As considerable difficulty had been experienced in renting buildings in the city, the Native Christians agreed to ask the C.M.S. to grant them \$1,000 as a loan, to purchase and fit up a suitable building for Church and Mission-work, and they engaged to refund the money by instalments. The request was granted, and the Church of the Saviour—a dwelling-house internally fitted up as a Mission church—was opened on Sunday, October 14, with a service and the Holy Communion. All the C.M.S. Osaka Christians attended, and the three resident missionaries divided the service—the Rev. C. F. Warren preaching the sermon. Two of the first six converts—Mr. and Mrs. Nakinishi—and seven other communicants and several children now severed their connexion with Holy Trinity Church and formed the nucleus of a new congregation. This was a

real step forward, and placed new responsibilities on the Christians.

Whilst the spiritual work of the Mission was thus prospering an important addition was made to its machinery by the erection of Holy Trinity Divinity School, which is the central college for the C.M.S. Japan Mission. Particulars of this institution, as well as of the day-school for boys, opened about the same time, will be found on subsequent pages.

But another movement, dating from the autumn of 1884, has yet to be noticed. At the beginning of the year there was no regularly-appointed catechist at Osaka. Mr. Yamashita was acting in that capacity at one of the out-stations, though nominally still a member of the theological class; Mr. Nakanishi, whose salary was paid from a local fund, was working regularly in connexion with the Church of the Saviour; and Mr. Terasawa, another of the students, rendered valuable assistance at Holy Trinity Church. During the year the Home Committee intimated that instead of appropriating money for the direct support of catechists at Osaka, they would make a grant to the pastorate fund of the Osaka Church Council. This necessitated a forward movement, and threw more financial responsibility upon the Christians, which their action proved they were not unwilling to assume. It was ultimately decided to appoint two lay pastoral agents—Mr. Terasawa to Holy Trinity, and Mr. Nakanishi to the Church of the Saviour—and to engage Mr. Yamashita as an evangelist. In addition to paying all current church expenses as before, the Holy Trinity congregation undertook to provide the whole of their pastoral agent's salary, and the younger and smaller congregation at the Church of the Saviour made itself responsible for half the amount needed for the same purpose, whilst the Church

Council, representing both congregations, guaranteed 40 per cent. of the evangelist's salary and expenses. Bishop Poole cordially approved of the arrangements made, and licensed the agents employed by the council.

At the close of 1884, the Rev. G. Chapman arrived at Osaka to join the Mission. But in March, 1885, Mr. Warren, the senior missionary, was compelled to return to England, and his connexion with the work in which he had taken so large a share terminated for a time.

On Mr. Warren's departure, as Mr. Pole was very fully occupied with his college duties, and could only assist at Sunday services, and as Mr. Chapman was only a student missionary, almost the whole of the general work of the station and its out-stations devolved on Mr. Evington and his Native helpers. But in spite of the numerical weakness of the staff available for aggressive work there were many encouraging signs of progress during the year, although there were fewer baptisms by fifteen than in 1884. Fukuyama, first visited the previous year, was occupied as an out-station, and its first-fruits gathered. Work was commenced at Matsuye in Idzumo—the province north of Iwami, in Western Japan, and at Matsubara, a village some ten miles to the east of Osaka, under the hills that skirt the plain.

During the next two years steady progress was made. Messrs. Terasawa and Nakanishi, together with Mr. Terada for the Hakodate station, were admitted to Deacon's Orders by Bishop Bickersteth on March 6, 1887. The ordination took place in Holy Trinity Church, which was matted in native fashion for the occasion. Mr. Evington preached the ordination sermon from 2 Tim. iv. 5 and 1 Thess. v. 13. Mr. Pole read the Litany, the Rev. W. J. Edmonds (formerly connected with East Africa, who reached Osaka in December, 1885) the Epistle, and Mr. Nakanishi the Gospel. The total

congregation was 320, of whom 276 were in the body of the church, and about forty in the schoolroom beyond the chancel, the windows between being thrown open. Sixteen foreigners, including the Bishop and clergy, and one hundred Japanese received the Holy Communion.

Less than eleven years before, Mr. Warren baptized the first six converts at Osaka, and now one of them, Mr. Nakanishi, was ordained as pastor of the congregation of the Church of the Saviour, which he has been mainly instrumental in gathering since October, 1883; whilst Mr. Terasawa, who received many of his early lessons in Christian truth from Mr. Nakanishi, became the ordained pastor of Holy Trinity Church. What had God wrought!

In 1887 Holy Trinity Church was removed into the city; the restrictions which made it necessary to build it in the Foreign Concession being now removed. The Rev. C. F. Warren returned to the Mission in 1888, and at once took up his old duties as Secretary of the Mission. Two years later he was appointed, by Bishop Bickersteth, to the Archdeaconry of Osaka.

The establishment of a boarding and day school for girls has been already mentioned as one of the forward movements of 1879. It was opened in June, and at the end of the year there were three boarders and eleven day-scholars connected with it. Miss Oxlad's house was small and inconvenient for a boarding-school. The little chapel, built in 1875, was removed bodily to a site behind it, and was available for a school-room; but even when a small room had been added to it, and additional accommodation was provided for boarders, there was but little room for expansion. Yet there was steady growth, and in 1883 nineteen boarders and sixteen day-scholars were under instruction for a longer or shorter period; and at the beginning of 1884, fourteen

*Courtyard of Bishop Poole Memorial School.*

boarders and ten day-scholars returned to resume their studies. But the building was already overcrowded, and all further development absolutely stopped. Matters grew worse in 1885, when less eligible premises had to be taken, and so they continued until the beginning of 1886, when, through the kindness of a lady visiting Japan, it became possible to rent a better house. From that time the school, which had been merely existing for two years, began to grow again, and a larger house again became absolutely necessary to its well-being.

In 1886 it was decided, on the recommendation of the C.M.S. Japan Conference, to erect a new school-building, at a cost of 1,500*l.*, as a memorial to the brief but much-blessed episcopate of the first English Bishop in Japan. The new

building, known henceforth as the 'Bishop Poole Memorial Girls' School,' was opened on March 10, 1890, Miss K. Tristram, B.A., who arrived at Osaka in the autumn of 1888, being installed as Principal. Before the close of the year the head teacher and four of the girls had been baptized, and Miss Tristram had the joy of reporting that all the elder girls in the school were now Christians. A Sunday-school for poor children, worked by Miss Tristram, a Japanese teacher, and two of the girls, was soon opened in a native house, and there are now three of these schools held every Sunday in different parts of Osaka, giving opportunities for direct Christian work to the growing number of Christian girls in the Bishop Poole School.

Of the first seven girls to finish the school course, three went as Bible-women to Hakodate, Gifu, and Kumamoto respectively. One accepted an engagement as interpreter to a S.P.G. lady missionary, while two remained at the school in the capacity of teachers. Excellent reports have been received of all these, as well as of the girls who have since taken up work as Bible-women, or returned to their homes to witness for the Master there. The results, both direct and indirect, of the faithful work done in this important school are far reaching indeed.

The opening of a girls' school prepared the way for the establishment of one for boys. For some time Christian boys had been allowed to attend the girls' school, and when this was no longer possible, after the summer vacation of 1884, a boys' school was opened in the room at the rear of Holy Trinity Church, and at the end of the year there were twenty-six pupils. To accommodate this school, and to make room for a few boarders, a building was purchased, re-erected, and adapted for the purpose, the entire cost being met by funds

raised locally and by private help from home. This school, although superintended by C.M.S. missionaries, always retained its private character.

In 1890 a boys' high school was opened under the direct auspices of the Society, by the Rev. T. Dunn, formerly of Ceylon and North Pacific Missions. It was carried on at first in a disused Shinto preaching place, but in January, 1891, a move was made into some new buildings at Tennoji, on the south-east side of the city, and the new Principal, the Rev. H. McC. E. Price, entered upon his duties, Mr. Dunn having been invalided home. The school has class-room accommodation for from 80 to 100 boys, and dormitories for fifty boarders. It is now known as the 'Peach Mountain Learning Institution' (Momoyama Gakuin); the term 'English High School' having been somewhat misunderstood by the Natives. Mr. Price wrote in 1895 that in addition to those boys who had come forward openly for baptism, there were many more who were 'regularly attending the preaching, and showing a real desire to know the truth.'

The Osaka Divinity School is one of the several training institutions in China and Japan which owe their existence to the munificence of the late William Charles Jones, by whom the China and Japan Native Church and Mission Fund, which bears his name, was established. As soon as the location of the proposed institution was decided on, the committee of this fund made a grant of 2,000*l.* for the building. A site was secured at the end of 1883, and building operations were at once commenced. The corner-stone was laid by Bishop Poole shortly afterwards. It bears the simple inscription—in Japanese on one side, and in English on the other—'To the glory of God this corner-stone was laid March 3, 1884.' In a few months the building was ready for occupation, and on

September 29 it was formally opened, Bishop Poole presiding at the ceremony.

The Rev. H. Evington, who had been in charge of the theological class since the previous January, at once entered upon his duties as Principal *pro tem.* Ultimately the Committee appointed the Rev. G. H. Pole to the Principalship, and he was in charge of the institution from Christmas, 1884, to Midsummer, 1889, when he returned to England on furlough. The Rev. P. K. Fyson, now Bishop in Hokkaido, then became Principal, an office which he continued to hold until his return home in 1895, when he was succeeded by Mr. Pole. He was ably assisted by a native tutor, the Rev. S. M. Koba, who also had the pastoral charge of the Church of the Saviour. There were, in 1896, some nineteen students under training. The reinforcements sent out in the autumn of 1896, included the Rev. William Royston Gray, son of the late Rev. W. Gray, Secretary of the Society.

Whilst every effort has thus been made to render the training thorough and solid, the students have been kept in constant touch with practical Mission-work. They frequently give addresses at the four preaching-places which have been established in the city, and during the vacations they are sometimes sent out two and two on evangelistic tours in the country districts.

Work amongst women and girls is actively carried on in Osaka. A Bible-women's home was opened in April, 1891, where Japanese women are trained for evangelistic work. They receive daily three hours Bible teaching, and lectures on the Prayer-Book, Christian Evidences, &c., are given by the Divinity School tutors. The students also visit in the city pastorates. Miss Boulton, of the F.E.S. is now Principal of the Home. During the vacations they are also frequently

sent out two and two to evangelize in districts where there are openings for work.

Four preaching places have been established, and a catechist has been appointed for special work amongst the passengers and crews of the various steamers which constantly call at Osaka. There are five churches, all served by native workers. Visiting amongst the women is systematically carried on by the European ladies, assisted by native Bible-women.



Osaka Divinity College.

Discouragements of course are many, in each and every department of missionary enterprise in this huge commercial centre, with its tiny band of faithful workers. One of them, however, writing in January, 1896, after commenting upon the darker side, adds a few words of faith and cheer, with which our report of Osaka may well close :—

But, thank God, there are some who are waking up to the fact that *now* is the day of salvation. Christians, too, are feeling their responsibilities and seeking after the baptism of the Holy Spirit in a way they have never done before. Surely the result of this will be that God will do great things in our midst this year, for His Word to us now is the same as to Joshua and the Israelites of old: 'Sanctify yourselves, for to-morrow God will do wonders amongst you.'

2. *Tokushima (in Shikoku).*

The important town of Tokushima, formerly the seat of a Daimio, and now the capital of the Tokushima *Ken*, with a population of about sixty thousand, was for some years worked as an out-station from Osaka. It is in the island of Shikoku, near its north-eastern coast, and is distant from Osaka sixty or seventy miles, in a south-westerly direction, whence it is reached by steamer under favourable circumstances in six or seven hours. It stands on one of the four streams of the delta of the Yoshino river, two of which form the 'Island of Virtue' (Tokushima) from which the town takes its name. Immediately behind the town on its eastern side there are mountains, and near its western suburb there is a solitary hill, rising like an island from the alluvial plain, which once formed the fortified stronghold of the feudal lord of Awa. The massive granite walls raised for its defence, the foundation stones of the residences within the fortified

enclosure, and the artificial rock-work and miniature bridges which formerly adorned some of the gardens, may still be seen. 'Castle hill' is well-wooded, and is now a public park; and from its summit may be seen the town and its suburbs, and the numerous villages with which the plain is thickly studded, forming together a grand field for missionary work.

In September, 1880, Mr. Evington spent a few days at Tokushima for change and rest. He was visited by a number of the local officials, and by some of the members of the Greek Church, of whom there were about thirty in the town, and to these and others he had numerous opportunities of speaking the Word. Early in the next year (1881) one of the Greek Christians came to Osaka, and in the name of several others requested that some one might be sent to teach them. Mr. Evington was just leaving for England, and it was determined to send Mr. Aratani, one of the first six Osaka converts, to commence work if there appeared to be an opening. This being found to be the case, a house was secured and work commenced.

But before the first-fruits were baptized there was trial. The public re-baptism of some Greek Christians by a Baptist minister led to determined opposition to Christian work on the part of the Buddhist priesthood and their followers, and disturbances were created at the preaching-rooms of the Baptist and Greek Missions. The room in which the work of the C.M.S. had been carried on had to be vacated, and for a time the enemy appeared to triumph. But the inquirers remained steadfast, and in October three of them were baptized.

In September, 1883, Mr. Yamashita (see *supra*, p. 148), a member of the theological class at Osaka, was appointed to Tokushima, and at the close of the year the outlook was more

encouraging than it had ever been before. The attendance of Heathen at the preaching services was larger; there were several interesting inquirers; whilst the Christians manifested greater earnestness, more love and unanimity amongst themselves, and were more regular in their attendance at the means of grace, one man walking quite seven miles to church on the Sunday, and returning in the evening.

From the beginning of 1884 Mr. Evington took charge of the Osaka Theological Class, and the practical oversight of the out-stations devolved on Mr. Warren. He visited Tokushima in January, and spent a very happy week in intercourse with the Native Christians and inquirers, and on Sunday, January 27, he had the joy of baptizing four adults, and three children of parents previously baptized. Two of the adults were Mr. Mori, a local Government official, and his friend Mr. Miyaki, an elementary school teacher. The day after their baptism they showed their colours by inviting their friends and neighbours to a meeting, which was held in Mr. Mori's house, to hear addresses from Mr. Warren and two of the Native brethren.

In the following May Mr. Warren spent another week at Tokushima, and in addition to other interesting work, prepared some of the Christians for Confirmation. Thursday, May 13, was a red-letter day in the history of the little Church. Bishop Poole arrived early in the morning. After breakfast he received a number of the Christians, and in the afternoon met the Church committee which had been formed earlier in the year; but the principal event of the visit was the Confirmation, which in true apostolic fashion took place in 'an upper room' in the evening.

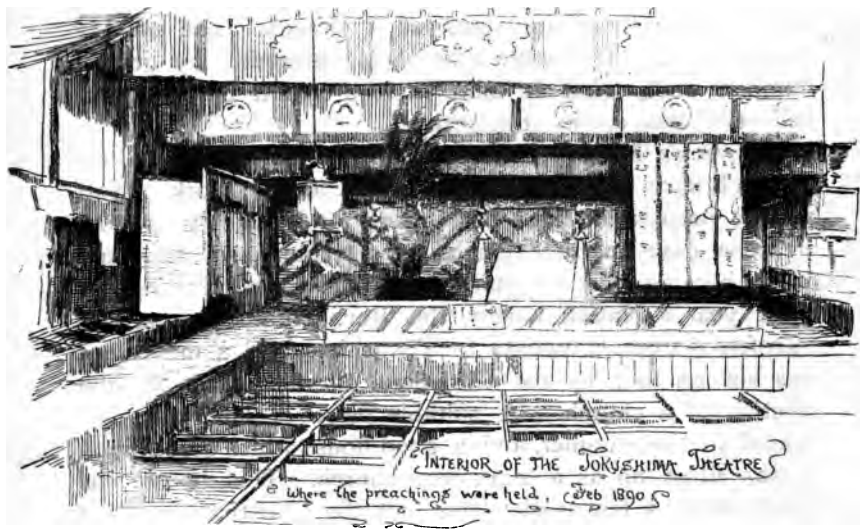
The next three years were somewhat clouded ones for the infant Church at Tokushima.

The lives of two of its members gave cause for grave anxiety, and the little band was also weakened by the removal of one of the most consistent of its number to Tokio. In 1888, however, the C.M.S. Committee decided to make Tokushima a separate station, and appointed the Rev. W. P. Buncombe as the first resident European missionary. With him came the sunshine. 'I fully believe,' wrote he, soon after his arrival, 'that the Lord is preparing great blessings to bestow here: there are signs of it already. The evening preachings to the Heathen are being attended by greater numbers, and, what is more to the point, by "not-yet-believers," who are most attentive.'

A week's Mission, held in a theatre during the following February, gave a great impetus to the work. Most zealous preparation had been made for it, and at its close eighteen gave in their names as catechumens, and many others became earnest inquirers after the truth. During the same year a Native pastor, the Rev. Torato Terata, was transferred from Hakodate to Tokushima, and a movement was set on foot by the Christians to raise funds for the erection of a church. A suitable piece of land was purchased in the summer, and a good house which stood upon it was fitted up as a temporary church. This house was burnt down a few weeks later, but the Christians, nothing daunted, met the same evening to make plans for rebuilding it.

The year 1890 was one of special difficulty. A 'Buddhist Young Men's Club' became the centre of an organized effort to oppose the teaching of Christianity: Mr. Buncombe's house was stormed and the Christians molested. But these trials were counterbalanced by great blessing amongst the leading Christians, for whom special meetings were held for 'prayer and the study of the Word, specially in respect of the promise and work and reception of the Holy Spirit'—a kind of

Japanese 'Keswick.' All the Native agents, and three or four others, confessed to receiving much blessing, and showed by their lives that they had done so. In the following year, in spite of continued opposition from the Buddhists, four new preaching-places were opened in the city, and several converts were baptized, a Buddhist priest amongst them.



An important reinforcement arrived at Tokushima in the autumn of 1891, consisting of the Rev. C. T. Warren (son of the Archdeacon), Miss S. L. Fawcett, and Miss Ritson. In 1892 the staff was further strengthened by the arrival of Miss E. Huhold, and the appointment as Bible-woman of Mrs. Kubota, a Christian of ripe experience who had already done good work in Kumamoto and Osaka, and whose labours amongst the women of Tokushima have been richly blessed.

During this year another special Mission was held, in preparation for which the Christians, at their own request, held daily prayer-meetings from five to six a.m. for about a month beforehand. Thirty-four meetings were held during the 'Mission,' and the aggregate attendance was about 6,000.

The Week of Prayer in the following January was a time of great blessing to the Native agents, and through them to others. 'Many,' wrote Mr. Buncombe, 'did, in a way they had never done before, by faith receive the Holy Ghost.' And many of the unconverted relatives of those whom God had thus blessed were, through their instrumentality, won for Christ.

Later in the year the foundation stone of a new Church was laid, and in April, 1894, it was dedicated by Bishop Bickersteth. The Rev. G. Chapman, who was placed in charge of the work at Tokushima at the close of 1893, when Mr. Buncombe came home on furlough, gave the following account of the various organizations in the city itself, and of the out-stations :—

There is a room attached to the church, in which we hold our prayer-meetings and social gatherings. In connexion with the Church there is a Dorcas club, a guild for men, a mutual benevolent society ; and in the church-room we have a small library for catechists and inquirers. Besides the church there are two preaching-places in the city, in which evangelistic services and classes for women and children are held. The services are often not so quiet as they might be, and on several occasions we have had to stop preaching ; but there has been no such violent opposition as that which marked the work of former years. A very important sphere of work is that among the students of the normal and middle schools.

From the city three main roads branch out, and along all of these we have work. To the north there is a catechist living at Muya, and from here the smaller out-stations, Takashima, Do-no-ura, and Kitadomari, are visited. To the north-west we have two catechists—one at Kawashima and another at Wakimachi ; these places, again, are centres from

which smaller villages, which lie on either side of the river Yoshino, are visited. The work at Wakimachi is of long standing, but has not been very fruitful: that of Kawashima is more recent. To the south there is a catechist stationed at Tomioka, who has also charge of a small congregation at Honjo, and visits the outlying villages. In spring and autumn—the slack time of the farmers—bands of two or three workers are formed, and a special effort is made to reach those who are too busy the rest of the year to come to our meetings. This is distinctly a work of sowing, as it is impossible to cover such a large area all the year round with the small force at our disposal.

In the statistics for 1896 the total number of Native Christians in Tokushima and the neighbourhood was given as 129.

3. *Province of Iwami.—Hamada.*

Iwami is one of the provinces at the western extremity of the main island, and to reach its coast district from Osaka a journey of several days is necessary. The usual route is by railway along the coast of the Inland Sea to Hiroshima (Broad-island), in Aki Province, a ride of about twelve hours, and thence by road across Aki and Iwami, both mountainous provinces, a walking journey of two or three days. Another route is sometimes taken from Hiroshima, a day's *jūnrikisha* ride to Miyoshi, and thence by boat for some fifty miles down the river to the coast. There are some rapids in the river, though not of such a character as to cause much excitement, and the mountain scenery through which the river flows the entire distance is most charming. Hamada, the chief town of Iwami, may be reached by steamer direct from Osaka in the summer months, but the dates of sailing and delay *en route* are uncertain, and it is generally more expeditious to travel by one of the routes just mentioned.

*Mission House, Tokushima.*

The Osaka Missionaries were led to commence work in Iwami under deeply interesting circumstances. Mrs. Kubota (now Bible-woman at Tokushima), one of the Osaka Christians, who ever since her conversion in 1878 has been a humble but earnest worker for Christ, became a shampooer, and she chose this occupation because, whilst it enabled her to earn something towards the maintenance of herself and her two daughters, it gave her opportunities of placing the Gospel before strangers who might employ her in the Osaka inns.

In the spring of 1882 she in this way made the acquaintance of a young medical man and his wife, who were spending several weeks in Osaka. From what she told them they became interested in Christianity, and at her invitation subsequently attended the Sunday services at Holy Trinity Church. By this means their interest was deepened, and they purchased the New Testament and other Christian books, and began to

study them. When the time came for them to return to their village home in Iwami, they expressed their determination to renounce idolatry, and serve the living and true God. Communication was kept up with them by letter, and soon they wrote to say that others to whom they had spoken, and shown the Christian books, were equally with themselves desirous of receiving instruction in Christian truth. The Rev. H. Evington, when he visited Iwami, in December, 1882, found eight or ten inquirers, six of whom were definitely looking forward to baptism, in the villages of Gotsu, Watadzu, and Kawanobori.

At the time this interesting opening occurred it was impossible to locate an evangelist in the district, and the Christians were instructed to meet on the Lord's Day, and at other times, for united prayer and mutual exhortation and instruction, and do what they could to win their neighbours to Christ.

On visiting the province again in 1883, Mr. Evington spent a most encouraging time at *Hamada*, about a hundred people assembling each evening to hear the message of the Gospel, and having amongst their number several earnest inquirers who had already received some Christian instruction in other places.

For ten years the work at Hamada and the surrounding districts was carried on by catechists, with an occasional visit from European missionaries stationed at Osaka or engaged in learning the language. In 1893, however, it was thought well to transfer the Rev. T. Terata there for a time, and he began his ministry by preaching on three successive evenings, to crowded audiences, in a theatre. He returned to Hiro-shima in 1895, and was succeeded by the Rev. Tetsuya Makioka, formerly of Matsuye. Miss F. M. Fugill was transferred to Hamada from Matsuye at the close

of 1894, and she was joined, a few weeks later, by Miss M. A. McClenaghan, B.A. For two years the ladies were the only foreigners in the town, but upon Miss McClenaghan's marriage to the Rev. H. G. Warren the latter was appointed to superintend the Mission there. It is hoped now to revive the work at *Masuda*, twenty-five miles away, which, although regarded as an out-station of Hamada, could not be adequately worked by so small a staff. Mrs. Warren wrote in 1896:—

I ask your earnest prayers for Masuda. There is a glorious door open for work there, if there were any one to take possession in the King's name. I feel especially strong about it, because once the light of God's truth shone brightly there, and now the heathen point a mocking finger at it, and say, 'Where is the power of your God?'

4. *Matsuye, in Idzumo.*

The chief feature of interest in the work in the far west of the main island in 1885, was its extension to Matsuye in Idzumo—the province adjoining Iwami on the north-east. Mr. Evington thus describes the position of Matsuye:—

Matsuye is situated on an inland sea about twenty-seven miles in length, and in most places from twelve to fifteen miles wide. It is entered from the Japan Sea by a long but narrow channel. At Matsuye, which is built about the centre of this sea, it becomes so narrow that it can be crossed by a bridge, and the town lies on either shore.

It is the seat of Government for the Shimane *Ken*, which includes the provinces of Idzumo, Hoki, and Iwami, and is the largest town in the prefecture, having a population of about 30,000 or 40,000, and being better built and to all appearances more prosperous than Hamada, the chief town of Iwami. Among its principal buildings are several Government offices, the building occupied by the normal and middle-

schools, and a public lecture-hall, called the Ko-do-kuwan. The remains of the former daimio's castle are very picturesque, chiefly on account of the trees, which have grown to a great size within its massive stone walls. There are good shops of every kind, well stocked with native and foreign articles.

It was from Iwami that the Word of the Lord sounded out into Idzumo, and reached Matsuye. In the autumn of 1884, when Mr. Pole was in Iwami, quite a little company, who expressed a desire to know something of Christianity, offered to meet him halfway, if he would go to them. This was not then possible, and the proposed meeting did not take place. In January, 1885, one of the Iwami Christians—Mr. Noda, a Bible colporteur—met these people, and found that most of them were influenced by mixed motives, being desirous of pecuniary help to buy some land. Further communications were received subsequently, both by letter and telegram, and eventually in the spring of 1885 two Native Christians—Mr. Arato, a theological student, and Mr. Hara, a colporteur—visited Matsuye. On their arrival they arranged with those who were interested in their visit to have a week's preaching in the Ko-dō-kuwan—the public hall already mentioned. Mr. Evington joined them the day after the first meeting was held, and on the remaining six nights of the week they preached to large audiences. On each of the first two nights 600 were crowded into the room of sixty mats, equal to a room 30 feet by 16. On one wet night the *geta* (clogs) showed that at least 700 were present. Only seven, however, out of this large number appeared to be genuine inquirers, and these agreed to meet together every Sunday for prayer and Bible study. During the summer vacation the little band was visited and instructed by a theological student from Osaka, and in the following spring

six adults and four children were baptized. A Native pastor was placed at Matsuye in 1888, and Miss Bassoe, of the C.E.Z.M.S., also laboured bravely alone there for a time, but the work was necessarily on a small scale and the discouragements many and great. But help was at hand. An associated band of men and women, under the leadership of the Rev. Barclay Fowell Buxton, who undertook the entire responsibility both of the maintenance and travelling expenses of his party, reached Japan in the autumn of 1890, and, after a few months spent in language-study at Kobé, settled at Matsuye, where an abundant blessing has rested ever since upon their labours. Mr. Buxton wrote in his first 'Annual Letter' :—

When we arrived at Matsuye we found a little Church of about forty Christians. As far as their light went they were living for God, and trying to influence others. . . . They have been out to the villages, and not only testified themselves to what the Lord is to them, but have made opportunities for holding public meetings. . . . About us the harvest of precious souls is ripe. May all the workers be 'thrust out' by the Holy Ghost alone, then we shall have a glorious time of reaping for the Kingdom of the Lord.

Already some 'reaping' has been done, and this, despite the fact that Matsuye is, perhaps, one of the most fanatical places in Japan. A lady missionary wrote :—

The province of Idzumo, in which Matsuye stands, is considered specially to belong to the gods of Japan, who are supposed to assemble there every year, in the month of November, to hold a consultation, and therefore during that time the rest of the country is left without any. This idea may account for the strong hold Buddhism has in the province, and for the activity of the priests.

In the autumn of 1893 a severe flood visited the place, and Mr. Buxton had the opportunity of showing his practical love for, and sympathy with, the sufferers. With the aid of

subscriptions sent in by Christians in other parts of Japan, he was enabled to feed a thousand persons with rice daily for a fortnight.

During the same autumn the staff at Matsuye was reinforced by the arrival of the Rev. R. H. Consterdine (transferred in 1895 to Tokushima) and Miss F. Fugill, an experienced Y.W.C.A. worker now stationed at Hamada. A 'Keswick Missionary,' Miss Amy Wilson-Carmichael, whose graphic pen has been so much used in awakening fresh prayer for Japan, also joined the party. The climate, however, seriously affected her health. She was obliged to return home after a short but fruitful time of service, and is now (1897) working as a Keswick Missionary in connexion with the C.E.Z.M.S. in South India. Mr. Buxton wrote in January, 1896 :—

We are still marching on round our Jericho, blowing our trumpets in faith, though it seems to make very little impression on stony hearts about us. Still, we do rejoice that Christ has been fully preached here, and that precious souls have been saved, and that God's children and saints have been making perceptible progress towards perfection.

The year 1895 was one of special blessing for the brave little band of Christians at Matsuye. Again we quote Mr. Buxton :—

The best news I have to give you is the way that God the Holy Ghost has been working amongst our evangelists and Christians during the latter part of the year. Without exception they all are very much changed. . . . You can imagine how this has put a new song in our mouths, even praise unto our God. Our work has changed in every way in consequence. All goes smoothly, and all are knit together in love. . . . Our evangelists meetings, which were the heaviest part, and most anxious part, of my work, are no longer so, as the men now come in the spirit of prayer, and longing for more grace. Of course, as God has thus begun at His House, we are believing to see a blessed work this year amongst unsaved souls and, indeed, are already beginning to see it. In our nightly preaching to

the Heathen, hardly a night passes without a sort of after-meeting with souls who have been touched by the Word, and who come forward to be spoken to. May we have wisdom and power really to lead these precious souls into the Kingdom !

The following places are worked as out-stations from Matsuye :—Yonago and Hirose (both large places); and Daito, Imaichi, Yasugi, Agarimichi, and the Oki Islands (about fifty miles from the coast) on a smaller scale.

The number of Native Christians at Matsuye and the out-stations in 1896 was 404, of whom 176 were communicants. They are drawn very largely from the educated classes.

5. *Fukuyama.*

Fukuyama is a town in the province of Bingo, a few miles distant from O-no-michi, a port on the Inland Sea. The Rev. G. H. Pole was the first of the Osaka Missionaries to visit this town. On his way to Iwami, in November, 1884 he spent a night at the house of his teacher's father, who was residing there, and had an opportunity of addressing some twenty persons who assembled to hear him. In returning from Iwami he paid a similar visit, and from 200 to 300 attended the preaching. An interest was created, which was deepened and extended by the visit of Mr. Evington and three of the theological students in the following spring. All four in turn addressed a large meeting of 400 persons. Two of the students left on the day following for Iwami and Matsuye respectively; but the third, Mr. Kodama, and Mr. Evington remained. They preached to another large audience in the evening. On Sunday, April 12, 1885, quiet services were held in the room which Mr. Evington occupied at the inn where he was staying. In the evening there was a further meeting for the inquirers at the house of a Dr. Kame-

gawa. It took the form of a prayer-meeting, and Mr. Evington and his native associate again exhorted those present. On this occasion nine asked for baptism. Mr. Evington left for Matsuye two days later, but Mr. Kodama remained, and during the fortnight that he continued his efforts three more catechumens were added to the number.

Mr. Kodama, whose name will ever be associated with the foundation of the Fukuyama Church, and who gave promise of being most useful in building it up, was taken by the Master to a higher sphere, in the spring of 1886. He was one of the first three baptized at Tokushima in October, 1881, and in the spring of 1884 he removed, with his family to Osaka to join the theological class. His wife died in the summer of 1885, and he followed her a few months later, leaving his widowed mother and two children behind.

The work soon spread to the small town of Fuchu, twelve miles off, where eleven candidates were confirmed by Bishop Bickersteth, in 1889. A catechist was placed there in 1890, and a small work has been carried on ever since, which, though encouraging for a while, has not been productive of much permanent and satisfactory result as yet.

Miss Hamilton and Miss Julius (then of the C.E.Z.M.S.) visited Fukuyama at the close of 1888, and in the summer of 1889, and were used of God to greatly further His cause there. Their summer visit culminated in a 'Mission,' conducted, on much the same lines as those at Tokushima already mentioned, by Mr. Evington and Mr. Warren. The services were held in a theatre, and Miss Tristram of Osaka, who was also staying in Fukuyama at the time, wrote :—

So widely had the news of the Mission spread that the managers of another theatre in the place closed it for the week, expecting that the services would entice everyone away from it. . . . Japanese in the country are utterly regardless of time, sometimes arriving an hour and a

half too early for a meeting, sometimes as much too late ; so after the preliminary prayer-meeting there was a wait until 8.30, half an hour after the advertised time. There was then a fair assembly, which increased before the close to about 800.

Thirty-nine were baptized, and ten confirmed at Fuku-yama during that year. A further impetus was given to the work, in 1891, by the arrival of the Rev. S. and Mrs. Swann from England, and the temporary location of Miss Julius (who, on the withdrawal of the C.E.Z.M.S. from Japan, transferred her



*A Scene
in a Japanese
Village.*

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Among this earnest-minded, orderly, well-disciplined, but somewhat idle body of tens of thousands of human beings, and with the aid and sympathy of so large a party of Christian brethren and sisters, the little band of converts and workers connected with our small congregations at Hiroshima are beginning to labour with enthusiasm, while 'the day' lasts,

in the dissemination of the glorious light and truth of Christ. The soldiers are being visited, and Bibles, portions, and tracts distributed. The sick are being read to and prayed with. No hindrance or serious obstacle is placed in our way. Under the banners of the Genevan Red Cross, even the Heathen welcome and appreciate Christian charity and work ; and an unmistakable prophecy of the future triumph of the King of kings is to be seen in the blood-coloured symbol of a Saviour's dying love, embroidered on the arms of unbelieving men and women, emblazoned on large white flags flying at the gateways of huge Buddhist temples, and painted on great lanterns at the entrances of Heathen-managed hospitals.

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THE MOUNTAIN

1911

THE JOURNAL OF THE LATE MR. J. H. FISHER

IN THE MOUNTAIN OF WHITE TIGER

AND THE MOUNTAIN OF WHITE TIGER

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THE JOURNAL OF THE LATE MR. J. H. FISHER was the first of a series of books which Mr. Fisher reached the mountain of White Tiger and shortly afterwards returned to the mountain. A little later the book was published by the Rev. F. N. Fyson and the Rev. J. H. Fisher and the Rev. J. H. Fisher.

For the first eighteen months of his life Mr. Fisher occupied a humble cottage residence which was allotted to

foreign residents outside the city. Their chief work during this time was the study of the language. But time was found for numerous other occupations. Visitors were received and acquaintances formed, and in 1875 a Bible-class for Natives was commenced. Besides, Mr. Piper, as secretary of the Japan Mission, had much business of a general character to attend to. He also took a leading part in forming local committees of the British and Foreign Bible and Religious Tract Societies, of which he continued one of the most active members during the whole of his residence in Japan. In the autumn of 1875 Mr. Fyson was transferred to Niigata ; and from that time until May, 1879,—nearly four years—Mr. Piper was the only C.M.S. missionary at the capital.

Towards the close of 1875 Mr. Piper was able to rent and occupy a more suitable house, some distance from the foreign settlement. Preparation was now made to commence active and aggressive work. A portion of the premises, which had formerly been used as a shop, was fitted up as a Mission-room, and became the centre of the Society's Tokio work for more than two years. The year 1876 was one of hopeful beginnings. On the Feast of the Epiphany, the first public service was held in the newly occupied premises ; on Whit Sunday, June 4, a young man who had attended the Bible-class commenced by Mr. Piper in the previous year was baptized ; on October 1st there were four baptisms, and on the same day the first Confirmation was held by Bishop Burdon ; on October 15 the Holy Communion was administered for the first time to the Christians ; and on Christmas Day the first informal Church Committee was formed, Mr. Piper having thus early invited the converts to consult with him on the affairs of the Church and the work of the Mission.



View of Fujiyama.

XIII.

THE CHURCH MISSIONARY SOCIETY'S MISSION.

III. THE DIOCESE OF SOUTH TOKIO.

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I. *Tokio.*



THE first C.M.S. Missionary to Tokio was the Rev. J. Piper, who, with Mrs. Piper, reached Yokohama in April, 1874, and shortly afterwards removed to the capital. A little later they were joined by the Rev. P. K. Fyson (now Bishop of Hokkaido) and Mrs. Fyson.

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On December 26, 1879, a terrible fire broke out about a mile from the Mission premises. It spread with alarming rapidity, and destroyed thousands of houses in its onward march, until the Mission property was threatened. The buildings belonging to some other Missions in the vicinity were burnt to the ground; but the houses, church, and schoolroom of the C.M.S. Mission were all spared. Allusion is made to this calamity because it was the occasion of an exhibition of the practical benevolence of Christianity. Two years before, when a great fire took place, the missionaries undertook relief work; but on this occasion the relief was on a more extensive scale, and in the four months which followed the fatal day on which thousands were deprived of all that they possessed, Mr. Piper received from European residents in Tokio and Yokohama, and distributed amongst the sufferers, about £1,600. Mr. Matsuda, who was then Governor of Tokio, thanked Mr. Piper for his conspicuous services in a highly complimentary letter; and Mr. Piper wrote:—

The beneficence of foreigners shown through the missionaries has produced a profound impression on the minds of many Japanese in favour of Christianity. May it result in some souls being eternally saved 'so as by fire.'

Towards the close of 1880 the Tokio station lost its first missionary workers by the return to England of Mr. and Mrs. Piper, through the failure of the latter's health. In taking leave of them, a few words must be said about Mr. Piper's literary work. As a member of the Tokio Committee of the Religious Tract Society, he did much to promote the creation of Christian literature in Japanese. Amongst his small tracts for general distribution may be mentioned one

on 'The True God,' and another on 'The Resurrection,' which have been circulated by tens of thousands. He also prepared a *Life of Christ in the Words of the Evangelists*, after the plan of a little book compiled and arranged by a lady in America, of which an edition of 10,000 was printed. Before the appointment of the Prayer Book Translation Committee in 1878, Mr. Piper joined with Bishop Williams and other Episcopal missionaries in Tokio in preparing a translation of the Morning and Evening Prayer and Litany, which were the first portions of the Prayer Book ever published in Japanese. After the General Conference of Episcopal Missionaries in 1878, he was appointed a member of the Prayer Book Committee, and shared in the work of preparing and revising those portions of the Prayer Book which were printed in 1879, and brought into general use on Christmas Day in that year. In the translation and circulation of the Holy Scriptures he took an active interest. As a member of the Revising Committee, he offered a number of valuable suggestions on some of the Books of the New Testament. He joined with several other missionaries in preparing and publishing the first three, and later the first eleven, chapters of Genesis; and his translations of Jonah, Haggai, and Malachi were the first complete books of the Old Testament ever published in Japanese. But his chief Biblical work was the Japanese Reference New Testament, which contains 12,000 references taken from the 'Revised English Bible'—a book of immense value to the Church of Christ in Japan.

Mr. and Mrs. Piper left Tokio just at a time when their presence seemed so necessary to develop and strengthen the work they had commenced. But the work is the Lord's, and it is with unerring wisdom that He orders the movements of His servants. Mr. Williams now assumed responsible

charge of the work which he had for some time shared with his former colleague. In 1881 Mr. Williams baptized two somewhat remarkable women—Mrs. Ozaki, the sister of Mr. Ito, who was the first convert baptized by Mr. Denig at Sapporo several years before, and Mrs. Hada, the wife of Dr. Hada, now one of the most influential members of the Church of Christ in the Tokio District.

It was owing to the exertions of Mrs. Ozaki that her friend Mrs. Hada was won to Christ, and before the close of the year these two Christian wives had the joy of seeing their husbands meeting Mr. Williams from time to time to read the Bible, and drawing near to the kingdom of God.

In the following year, 1882, Mr. Williams baptized five adults and two children—two of the former being Mr. Ozaki and Dr. Hada. In their final decision to serve the Lord



Bay of Yedo, Tokyo.

Jesus they were much helped by a Native pastor of the Presbyterian Church.

The introduction of such men and their wives to the Church tended to raise its tone and character. With intelligence there was spiritual power, and this was specially seen in Dr. Hada's case. From the first he was a great help and comfort to Mr. Williams, and subsequently by his deep spiritual tone, untiring zeal, open-handed liberality, and whole-hearted consecration, he has done much for the cause of Christ in Tokio.

In September, 1883, Mr. and Mrs. Williams were compelled to return to England, and Mr. Fyson, who had been residing at Yokohama for more than a year for Old Testament translation work, removed to Tokio to take the oversight of the work. Mr. Makioka, who had worked as a catechist for several years at Niigata, was now transferred to Tokio, and threw himself heartily into the pastoral and evangelistic work of the station. In March, 1884, Mr. and Mrs. Fyson left Japan, and it was arranged for Mr. Makioka to continue his work as the Society's agent, under the superintendence of the Rev. C. F. Warren, of Osaka. Bishop Williams, of the American Episcopal Mission, kindly undertook to administer the Sacraments and other rites of the Church between Mr. Warren's visits. It was a critical time. The Society's Tokio work had suffered considerably from the depressing foreboding that the Committee might withdraw their missionaries from the capital, and still its fate was trembling in the balance. A solid foundation of real work had been laid. In spite of some losses, a little congregation of thirty-five souls—most of them full of zeal for Christ—remained, and had a claim on the C.M.S.; and it was for many reasons desirable that their connexion with the Society should be maintained. The importance of the capital as a field of labour was emphasized,

and it was urged that, in the interests of Christianity in Japan, the C.M.S. ought to be represented there. The leading missionaries of other denominations earnestly deprecated the withdrawal of the Society's missionaries. On the other hand, the ecclesiastical position of the clergy of the English Church in Tokio was uncertain and ill-defined, and the C.M.S. Japan Conference all but unanimously recommended the relinquishment of the work there, unless more missionaries could be sent to strengthen the expanding work at Osaka and Nagasaki.

In addition to these difficulties, the minds of some of the Native Christians had become unsettled, and it was rumoured that several of the most zealous amongst them contemplated seceding. A visit paid by Mr. (now Archdeacon) Warren to Tokio in June, 1884, resulted, however, not only in the clearing away of difficulties from the minds of these brethren, but in the adoption by the whole C.M.S. congregation of a new scheme of self-support—thus reaching, wrote Mr. Warren, 'the position which the more zealous members of the Church had longed and prayed for, and yet which only a week ago seemed very far distant.' The next four years were very bright ones for the workers at Tokio. The number of converts increased rapidly, and their liberality was an example to all other C.M.S. congregations in Japan, while their zeal for the evangelization of their non-Christian fellow-countrymen was delightful to witness. Then came disappointments. 'The zeal and fervour of the Christians,' wrote the Rev. J. Williams, in his 'Annual Letter' for 1889, 'is not what it was two or three years ago.' And again in 1891: 'A spirit of torpor has settled down upon many of the Churches. A Japanese Wesley or Whitfield is the present need.' Good work was, however, done, both in the suburbs of the city and in the surrounding villages, during this time of discouragement

At Boshu there were, in 1896, thirty-nine Christians, of whom nineteen were communicants, besides a class of some twenty young men meeting together for Bible study under the catechist, Mr. N. Tanaka. Six more adults have since been baptized. A little church is now (1897) being built by the loving hands and self-denying gifts of the Christians.

During Mr. Williams' absence on furlough for the latter half of 1894 and the whole of 1895, the work at Tokio was in the hands of native pastors and catechists, with an occasional visit from the Rev. C. T. Warren, of Osaka. But early in 1896 an important reinforcement arrived in the city, consisting of the Rev. W. P. Buncombe and his wife, transferred from Tokushima, the Rev. H. Woodward, Miss Julius, a missionary of some years' standing, whose name is already familiar to our readers, and Miss K. M. Peacocke; the Rev. J. Williams, as has been already mentioned, being transferred on his return after furlough to Hiroshima. Miss Julius wrote in December :—

People in England naturally think that the C.M.S. work in this great civilized city of Tokio, with its million and a quarter of inhabitants, its trains, 'busses, electric light, telephones, its regular police force, railway service, and postal regulations, must be on a very large scale and in a most flourishing condition; but if they could see our small, old church, reminding one of a cowshed, plaster falling off from many an earthquake, and its Sunday congregation of about fifty Christians, almost entirely from quite the poorest classes, their idea would be considerably changed. Nevertheless, though the work is small, we have encouragement; there is real life among the little band of Christians, a desire to reach others, regular attendance and earnestness at the weekly prayer-meetings, &c.; and the work seems likely to open out and spread on all sides.

Since the arrival of the party, preaching has been carried on weekly in two new centres, and a church-house, from the opening of which great things are anticipated, has been in course of erection.

Let us ask and expect that the blessing of ten years ago may ere long be poured out upon Tokio in even larger and fuller measure.

2. *Gifu*

Gifu, in the province of Mino, is situated about 120 miles north-east of Osaka. The Rev. A. F. Chappell, then unconnected with any society, began work there in 1888, and was in 1890 accepted by the C.M.S. as a missionary in local connexion. Fourteen adults were baptized at Gifu during that year, and some very large and encouraging meetings were held in the neighbouring towns of *Ogaki* and *Takayama*.

At the end of October, 1891, a succession of terrible earthquakes visited the Main Island of Japan. Over 22,000 persons were killed or injured, and a million and a half were rendered homeless. Gifu and the surrounding district suffered most severely. The Rev. A. F. Chappell, who was on an itinerating tour at the time, gave a graphic account of the scenes of destruction and desolation through which he passed. In Ogaki, out of 4,397 houses, 4,280 had been destroyed. Beneath these ruins 789 persons had been buried, and the number wounded was much larger. On his return, Mr. Chappell found Gifu in flames, but to his intense thankfulness he was met with the news that Mrs. Chappell and nearly all the Native Christians had escaped injury. The building used for a church was destroyed, but the Mission-house escaped with a shaking. Mr. Chappell at once organized a relief fund for the sufferers, and subsequently opened an orphanage for the children of those who were killed. These, together with many other proofs of love and sympathy shown by native and foreign Christians alike, did much to break down prejudice and incline the hearts of the people to weigh the claims of Christianity. At the opening of a preaching-place at

Ogaki in the following year, a Buddhist priest who attempted to disturb the meeting was quickly expelled, on their own account, by the non-Christians present. Miss K. Tristram, of Osaka, who gave most valuable assistance in nursing the sufferers at Imao, a town in the neighbourhood of Gifu, was able a year later to place a Bible-woman there, whose labours have been greatly blessed.

The year 1893 was noteworthy for the erection of a school for the blind, built by Mr. Chappell with money supplied by friends. Blindness is very common in Japan, and at the time the school was opened there were seventy-four blind people in Gifu alone.

Miss E. C. Payne took up residence at Gifu in the autumn of the same year, and was joined a year later by Miss M. L. Pasley, of the New Zealand Association. Their chief work is visiting amongst the women, both in the town and at the out-stations. For some months after Mr. and Mrs. Chappell's departure to England, in May, 1895, the ladies were alone at Gifu, but in the spring of 1896, the Rev. H. J. Hamilton, of the Canadian C.M. Association, was appointed resident missionary at Gifu.

3. *Nagoya.*

Nagoya is a large town on the coast, some twenty miles south of Gifu. Work was commenced there in 1888, by Canadian missionaries connected with the 'Wycliffe Mission,' an organization supported by past and present students of the Wycliffe College, Toronto. In the autumn of 1895, during the visit of a C.M.S. deputation—Mr. Eugene Stock and the Rev. Percy Grubb—to Canada, arrangements were finally made for merging the Mission into the recently-formed Canadian Church Missionary Association. Nagoya therefore became a C.M.S. station, and its missionaries

members of the C.M.S. staff. The Rev. J. Cooper Robinson and his wife were the first 'Wycliffe' missionaries to arrive in Japan. They began work at Nagoya in 1888, and were followed in 1890 by the Rev. J. M. and Mrs. Baldwin (then Miss Hunt), and in 1892 by the Rev. H. J. and Mrs. Hamilton (now at Gifu). Miss E. M. Trent arrived in 1894, and was joined a year later by Miss M. Young. One encouraging feature of the work at Nagoya is the night-school for non-Christian young men. Two or three of the pupils have taken a bold stand for Christ, and many others are believed to be Christians at heart.

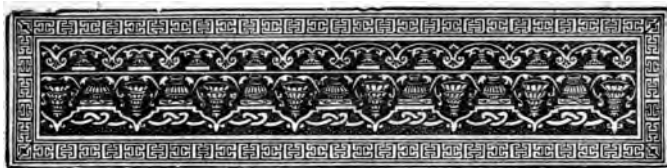
The relations between the Canadian missionaries at Nagoya and their C.M.S. neighbours at Gifu were of a most helpful and cordial character, and it is indeed a matter for thankfulness that all are now united under one flag. May the Lord greatly use that union for the furtherance of His kingdom in Central Japan !

4. *Toyohashi.*

The Rev. J. M. Baldwin, Mr. Robinson's former fellow-worker in the Canadian Mission at Nagoya, was appointed, shortly after his transfer to the ranks of C.M.S., to open work at *Toyohashi*, a thriving garrison town forty-five miles S.E. of Nagoya.

The Christian *Kenji* (Crown prosecutor) of the town, although himself a Methodist, gave Mr. Baldwin a warm welcome, and has rendered valuable assistance to him.

A house, which serves as a preaching-place and catechist's residence, has been secured, in which a night-school and various classes will be carried on. The people of *Toyohashi* are less bigoted, and therefore more approachable, than those at Nagoya.



XIV.

THE CHURCH MISSIONARY SOCIETY'S MISSION.

IV. THE DIOCESE OF HOKKAIDO.

My sheep hear My voice, and I know them, and they follow Me.—*John* x. 27.

I. Hakodate.



AT this northernmost treaty-port, in the island of Yezo, the Rev. Walter Dening arrived in the summer of 1874. As he was accompanied by Mr. Futagawa, a Nagasaki Christian, he was able to begin services at once; and the first baptism took place on Christmas Day in that year. Two disappointments, however, ensued: Mr. Futagawa left the Mission, and the newly-baptized person fell back. The second convert, Mr. (now the Rev. T.) Ogawa, has proved a valuable helper and an active evangelist among his countrymen; and the large numbers that from the first attended the preaching of the Gospel—reckoned by hundreds instead of by tens as at Osaka and elsewhere—seemed to give promise of an abundant harvest hereafter.

During the remainder of 1875, and all through the follow-

ing year, the work was continued with the same vigour as characterized its commencement. Early in 1877 Mr. Dening returned to England, and was absent from his station until May, 1878. During this interval the Rev. J. Williams (now of Hiroshima), who had joined Mr. Dening in 1876, was in charge, and he was ably assisted by Mr. Ogawa and other Natives.

In addition to work in the town, regular evangelistic efforts were made in the villages of Ono, Arikawa, Nanaye, and Kikiyo, near Hakodate. These out-stations were regularly visited from Hakodate, and for some time Mr. Ogawa resided at Ono; and congregations, smaller or larger—sometimes in the larger villages they numbered 150 or 200—listened to the preaching of the Gospel from the lips of the European missionary or the Native evangelist.

One of the principal events of 1878 was the erection of a commodious Mission Church. The foundation stone was laid by W. J. Eusden, Esq., Her Majesty's Consul at Hakodate, on August 14, and the building, which was a strong framework of timber, with thick walls of mud and plaster, a tiled roof, and windows fitted with iron-sheathed shutters, capable of holding 300 persons, was opened on November 24. During the erection of the church a convenient place was secured for preaching services, and good congregations—frequently numbering 200 persons—were addressed three times a week. This work was transferred to the church on its completion. The opening of the church was an occasion of great interest and rejoicing.

In 1879 Mr. Williams was transferred to Tokio. But the year was one of no less abundant labours.

Mr. Dening spent much time in translational work. He also made special efforts to reach the better-educated classes by preaching courses of sermons on special subjects.

The next two years showed continued progress, and several converts were baptized. But trial was at hand. In October, 1882, Mr. Dening came to England, and in January, 1883, he ceased to be a missionary of the Society. The Society's Annual Report for that year thus referred to this matter :—

The Society's missionary staff in Japan would have remained the same as last year, but for one circumstance, which has caused the Committee much anxious concern—the disconnexion of the Rev. Walter Dening. The work in the Island of Yezo, with which he has been identified from the first, has had its own features of peculiar interest ; and the Committee would have rejoiced if they could have looked forward to its being still carried on for many years to come by so energetic a missionary. But being challenged to give their explicit sanction to the public and dogmatic teaching, in Japan, of novel views regarding some of the most profound and solemn theological questions, they felt, while desirous in no way to abridge the reasonable liberty of the Society's missionaries on minor and doubtful points, that they had in this case no alternative but to lose the services of a zealous agent rather than consent to the demand which his letters distinctly made upon them.

This was a severe blow to the Hakodate work. Mr. Dening's disconnexion was not only the loss of a laborious and painstaking missionary possessing a good knowledge of the language, and able to use it with fluency and good effect, but it resulted in the temporary secession of the senior catechist and the bulk of the Christians. It was quite providential that Mr. Andrews, whose health had suffered at Nagasaki, had, in the previous May, been transferred to Hakodate, and the changed aspect of the Mission cannot be better given than in his words written at the close of 1883 :—

The Lord has been so good to us this year. As you know, at its commencement there was much to fear, and the clouds were very dark ; but all praise be to the great Head of the Church, who has ruled everything for the glory of His Name, notwithstanding the imperfection of us, His

agents. Our number of Christians stands as it did when Mr. Dening's followers left us. We have also two Christians from Nagasaki in our employ. It does seem a small band, but, thank God, there is real life amongst the members; the adults are earnest readers of their Bibles, and are trying to live consistently before their Heathen neighbours. The number all told is ten, including three children.

The second church, which was built in 1880, after a disastrous fire in the previous December, had to be taken down early in March, 1883, owing to a dispute about the title to the land on which it was built, and the reduced band of Christians met at the Mission-house for worship, whilst preaching to the Heathen was carried on regularly in places secured for the purpose in the native town. During the earlier part of the year twice a week, and during the latter months every evening, except Saturdays, meetings were held, and were well attended, and at the close of the year several promising inquirers were under instruction.

After his separation from the Society Mr. Dening took up his residence at Tokio, and but little progress was made by his followers in his absence. In December, 1883, Bishop Poole reached Japan, and in the following spring he undertook the responsibility of guiding and supporting the work of the seceding party. When the Bishop visited Hakodate in June, 1884, he arranged that the seceding Christians should unite with the C.M.S. Christians in the same Sunday morning services. A year later, when lying ill at Shrewsbury—it was one of his last acts as Bishop of the English Missions in Japan—he wrote a letter urging them to consider carefully their altered circumstances, and to seek full reconciliation with the Society's Mission. This letter, and another which accompanied it from the Rev. C. F. Warren, who had visited Hakodate in March, 1883, and was therefore known to some of the Hakodate Christians, had the desired effect, and the

following letter, signed by fourteen of the seceders, was subsequently received by the Society :—

We respectfully write and present this letter to the honourable gentlemen of the English Missionary Society. You have already clearly understood that when in a former year, in firmly guarding our honour, we separated ourselves from the Society, there were circumstances which necessitated our doing so. Subsequently we were indebted to Bishop Poole for his kindness, and as he approached his end he gave us some earnest instruction, and with this Mr. Warren sent us an earnest letter. In advising us they both spoke of our uniting again with the believers connected with your Society. Having fully considered the matter, we feel that it is most fitting that we should again join your Society, and we desire to do so. If you will favourably regard our wish, and put us in the lowest place amongst the believers connected with your Society, we can have no greater joy.

Thus the unhappy division was healed, and the Mission took a fresh start forward. One of their leaders, Mr. Arato, entered the Holy Trinity Divinity School at Osaka, and after four years' training became an earnest worker for the Society as catechist, and subsequently (on his ordination in 1891) as Pastor of the Church at Fukuyama. He is now doing excellent work under the Rev. Barclay F. Buxton at Matsuye. On Christmas Day, 1885, six weeks after the above letter was written, a small Mission church, erected with funds raised by Mr. Andrews, was opened, and the interest of the occasion was deepened as well by the baptism of the first Ainu convert in connexion with our Mission, as by the fact that the Christians met as a united body.

Mr. Charles Nettleship, appointed specially for Ainu work, reached Hakodate in 1890, and in 1891 Miss A. M. Tapson, of the Bishop Poole Memorial School at Osaka, was transferred there on grounds of health. She has done valuable work amongst the Japanese women, both in the town and at the out-stations. Miss M. Laurence, formerly of the Mid

China Mission, arrived in June, 1893, but after three years' vigorous work was transferred to Sapporo.

An industrial home for Ainu children was opened by Mr. Nettleship during 1893, and in the summer of the following year he and Mrs. Nettleship, with their two children, itinerated among the Ainu villages in a farm cart roofed in with bamboo and canvas. They travelled altogether about 300 miles, and were much encouraged by their reception in the various villages, and also by the ready co-operation of their pupils, then at home for the holidays. Mr. Nettleship wrote :—



View of Hakodate.

Taking up temporary quarters in a fairly commodious Ainu dwelling in Abuta, we found ourselves within reach of four other Ainu villages in a twenty miles' radius, and in touch with no fewer than eight of our holiday-keeping pupils. One dear lad, David, who had been baptized last year, gave up his home-stay in a neighbouring village in order to be with us, to help generally, and take part in the afternoon meetings for children, to interpret, &c. Of another of the lads

(who, by-the-by, was sent to the Hakodate School as an incorrigible last year), under the heading of July 3, my Diary says: 'Heard good news of lame Andrew, who is spending his holidays at Usu. Since his return home he has been taking his Testament out with him daily to the fields, and reading it aloud to the men and women labouring there.' This same boy attended the meetings most regularly, and delighted in explaining the Scripture picture rolls, and, after the address was finished, in elucidating to his friends any points which were not made quite clear to them. The father of another schoolboy decided to break away from Heathenism, and was baptized by Mr. Batchelor before we left.

In 1896 there were seventeen boys and two girls in the home. Eleven of the pupils were confirmed, together with some Japanese Christians, in August, 1895, an evidence of the growing spirit of unity between the two races, which gave much thankfulness to the missionaries.

During the war of 1894-5, Mr. Andrews made full use of the opportunities his wide acquaintance with the people of the island afforded him for working amongst the soldiers who were ordered to the front. He wrote:—

There were about 5,000 soldiers summoned from Hokkaido; among them were many Christians. I saw each Christian personally, and gave him a Testament and an address. Wherever we could we arranged for meetings, and administered the Holy Communion to them before starting. I and two of the catechists had followed about four hundred soldiers from their native village to Akkeshi, the seaport for embarkation. We wanted to get permission to give some books and Testaments to each man. The General in charge was a strict Buddhist, and had some years ago opposed the holding of meetings in the village. Three workers and myself met for prayer, and it was decided that one of the catechists should accompany me to the General's hotel and boldly proffer our request. On entering the room, the first person we saw was the chief priest of the town, conversing with him. Sending up a silent prayer, we offered our request. The bald head and face of the old priest while we were talking presented quite a study. It seemed almost that there could not be for asking a favour, but the General replied whatever we liked to the

men; that he would give orders to the corporals of each division to receive the books from us and distribute them to the men. We returned to the hotel and praised the Lord. Next day we were busy for hours going round to the different places where the men were quartered, and giving books, and chatting with the soldiers. We also sent a Bible to the General. In the afternoon we had a gathering of fifteen or more Christians in the church, and I administered the Holy Communion. I left the men singing 'Onward, Christian soldiers,' and went back to the village they had come from to visit their relatives.

One prominent feature of the work at Hakodate has been the successful planting of out-stations in the surrounding country. Mr. Andrews thus refers to them in his 'Annual Letter' for 1896:—

I have now twelve out-stations under my charge. A district of this size is much more workable than the one which I had two years ago. The Kushiro and Sapporo districts are now off my hands. Most of my ground is occupied by the descendants of the oldest settlers, and so the results will be slow compared with other parts of Hokkaido, where the people are mostly fresh immigrants.

There is Esashi with its 15,000. The place is simply dead. Buddhists have complete sway over the people. The people are really most devoted to their temples. There were, some four years ago, thirty Christians in the town, but all have left for other places with the exception of four or five, only one of whom is bold enough to let his light be seen. It is only just lately that the popular feeling has been so overcome as to allow the catechist to hang his notice-board outside his house. Public preachings are at present out of the question. Still, there is a strong desire to learn English, and I think perhaps, with God's blessing, we shall be able to break down the people's prejudice against Christianity through the medium of teaching English.

Emmanuel Mura is a settlement where there are sixty Christians. Of these, twenty belong to the *Seikokwai* (Native Episcopal Church), and the rest to the Congregational Church. The *Seikokwai* Christians have their own little church-building, having erected it last year, mostly with their own hands. Sunday is well kept in this village, no one thinks of doing any work. All get up later, don their best clothes, and come to church for service at ten, and stay in the church till twelve or one. The service proper lasts an hour but religious talk, &c., keeps them after-

wards. The Sunday-school, too, is generally going on while the adults are having their talk. In the evening there is another service. I was told that, however fine the day, no one would ever go out into the fields for work. I do pray that this great regard for the Sabbath may have a good effect on other Christians in Hokkaido.

Otaru is a rising place, a seaport town. There is a small band of Christians, but the work is young. The town is growing by leaps and bounds, and has sprung up during the past four years from a comparatively small town to one of 30,000 inhabitants. A Christian school has been started there which promises to be a very useful agency for the work. We have secured a competent Christian teacher, and are praying for good results. All the northern part of the island—perhaps nearly one-fifth the size of Ireland—is under my superintendence, and I hope, with God's help, to begin active work there next spring.

At Obihiro, another of the farthest of my out-stations, 1,000 immigrants have arrived this year, and require looking after. The catechist there is working well. The Japanese Missionary Society have found the funds for building and working a small school for the use of Ainu and Japanese. These small schools (total cost of building, say, \$150, and monthly expenses \$12) we find to be most useful as means for reaching the Ainu. There are seven such schools now in Hokkaido.

Urakawa is a new station, making a very good centre for the Ainu who live along the valleys, and for the Japanese on the sea-coast.

At Ono the Roman Catholics are following us and attacking the Christians as to their faith. The matter is in the Master's hands, and He will take care of His truth; but the catechist has to be very vigilant in watching his flock, and seeing that where error is sown truth must also be sown without delay. The circumstances are very trying for him.

A new preaching-place has been opened at Mori, some twenty-seven miles from Hakodate. There bids fair to be a very good work springing up in that district in a few months.

The following description by Miss Tapson of a visit paid to Tate, one of the smaller out-stations, gives a vivid idea of the blessed work going on in these hidden centres of Gospel light:—

We drove out about forty miles in a kind of little waggon; spent the first night at an inn, and early next morning a cavalcade of pack-horses proceeded to Tate. It is quite out of the world, among the hills and the

bears, and if any one ever passed through it—which nobody ever does—I think they would rather wonder why either church or missionary should be there. But, scattered through the valley at considerable distances from one another, there are large farmhouses, and in these farmhouses are earnest Christians. They are men who have come from all parts of Japan, attracted to Tate by the good soil, to try farming. Some were Christians when they came; some have become Christians since they have been there through the influence of others. They have built their own little church, and every Sunday, without the help of catechist or any recognized worker, they hold their own services, and, whenever possible, meetings through the week. The leading family there are very earnest Christians, and I seldom have seen faces which bear more plainly the marks of the Lord Jesus Christ's ownership. The husband, Tobikawa San, has the true shepherd spirit, and is always trying to bring others—his own farm labourers, ignorant old women, little children, any whom he comes across through the day—into the fold. They were all so busy, being harvest-time, through the day that we could not have many afternoon meetings, but every evening all the Christians who lived near came dropping in as soon as it got dark, and then we sang hymns and had Bible-reading for about an hour. It just seemed like a big gathering for family prayers, they were all so simple and real in their friendliness. It was a very happy time I had with those dear people. Their simple faith and earnestness just showed one how the Lord does keep His own; for there they are, away among the hills, with no human influences to help them, and in the winter they are cut off altogether from communication with the outside world.

The arrival of Bishop Fyson, in December, 1896, gave great joy to the workers in Hokkaido. Mr. Andrews wrote :—

We are now stepping forward into the future very hopefully. In my last 'Annual Letter' I said the only thing we needed in this diocese to make the machinery perfect was the arrival of our Bishop, and now that this is an accomplished fact we are looking forward to a very bright and successful future for the Church in this island, namely, self-supporting Churches everywhere, with their own self-supported Japanese clergy.

May God hasten this happy result !

2. Sapporo.—Work among the Ainu.

In occupying Hakodate the Society had in view the commencement of a Mission among the Ainu, the remnant of the aborigines of the Japanese islands, now found only in Hokkaido (the name by which the group of northern islands is now known, Yezo being the largest). The Ainu generally live in small villages in the mountainous regions, and on the sea coasts of the island, and chiefly subsist by hunting and fishing. They are a very hairy race, and their features, expression and aspect are 'European rather than Asiatic.' They have no written language, and 'very few traditions, and have left no impression upon the land from which they have been driven.' Although low in the scale of human intelligence, and leading 'a life not much raised above the necessities of animal existence,' they are said to be 'truthful, and on the whole chaste, hospitable, reverent, and kind to the aged.'¹

Their religion is 'the rudest and most primitive form of nature worship,' its whole sum being 'a few vague fears and hopes, and a suspicion that there are things outside themselves more powerful than themselves, whose good influence may be obtained, and whose evil influence may be averted by libations of *sake*.'² Although they often talk of 'the God who made the world,' 'they deify all the chief objects of nature, such as the sun, sea, fire,' and birds, beasts, and fishes, such as 'the owls, the salmon, the fox, the wolf, and the hare,' whilst the bear, 'which is the strongest, fiercest, and most courageous animal known to them,' is constantly spoken of 'not by one of its numerous proper designations, but as God.'³ Their great festival is the 'sacrifice of the

¹ *Unbeaten Tracks in Japan*, vol. ii. pp. 10, 73.

² *Ibid.*, vol. i., p. 95.

³ Paper by B. H. Chamberlain, Esq., in *Memoirs of the Literature College, Imperial University of Japan*, No. I., pp. 12, 35, 36.

bear,' which was thus described some years ago in the *Leisure Hour* by Mr. J. J. Ensle, formerly H.B. Majesty's Consul at Hakodate :—

The savage denizen of the forest destined to be exalted to the position of a god is reared from a cub by the village chief, and the female most distinguished in rank and beauty enjoys the honour of being its wet-nurse. As soon as the bear is two years old, he is carried in a cage to an eminence (previously consecrated for the ceremony), amid shouts of joy and the most inharmonious concert of various noises ever heard ; while, from time to time, the bereft nurse utters the most piercing and heart-rending cries, expressive of her poignant grief. After this uproar has continued for some time, the chief of the village approaches the bear, and with an arrow gives him the first wound. The animal, previously maddened by the din around him, now becomes furious, the cage is opened, and he springs out into the midst of the assemblage. Then, at a signal given by the children of the nurse, everybody in the crowd wounds him with the various weapons they have brought with them, each one striving to inflict a wound ; as all believe that he who fails to wound the bear has no claim to any favour from the new Kami, or god. As soon as the poor animal falls down exhausted from the loss of blood, his head is cut off, and the arrows, spears, knives, sticks, in fact all the weapons by which he has been wounded, are solemnly presented to the headless trunk by the village patriarch, who requests the bear to avenge himself upon the weapons by which he has been insulted and slain. The severed head is then affixed to the trunk, and the dead bear is carried to the altar, where the *Kuma Matsouri* (the sacrifice of the bear) commences amid various solemnities, such as singing, music, and offerings consisting of everything the Ainu most esteem. The nurse, meanwhile, deals blows with the branch of a tree upon every one who has taken part in the bear's death. The flesh is then distributed among the people, and the head is placed upon a pole opposite the hut of the chief, where it is left to decay.

The Ainu entertain great fear and profound respect for strength and courage ; and this is the cause of their veneration for the bear—the strongest and fiercest animal known to them. Their most energetic comparison is the bear. A man is 'strong as a bear,' 'fierce as a bear,' &c. The bear is the burden of their national songs, and, in a word, this animal is the symbol of everything they think worthy of respect. To compare an Ainu with a bear is the surest plan to gain his friendship ; and it must be acknowledged that the merit the Ainu attach to the



The Ainu as drawn by the Japanese.

bear is more or less deserved, as the Yezo bear is the finest specimen of his species.

According to one of their traditions, the Japanese hero Yoshitsune, of the twelfth century, came amongst them, and having obtained possession of their treasures and books by a fraud, fled, carrying all with him. To this they attribute their ignorance of the arts of civilized life; and when interrogated on any point they cannot answer, they say, 'We do not know, for we have no books. Those that our ancestors had were all stolen by Yoshitsune.'

It was during a tour in 1876 that Mr. Dening first visited the Ainu in their villages. He lived for some weeks in an Ainu hut, winning the confidence of the people, learning their language, and endeavouring in a simple way to give them some notion of the Gospel. Other districts were visited during a second tour in 1878. But although much information was gained and the way prepared for further efforts, not much was effected in a strictly missionary sense. It was subsequently arranged that Mr. John Batchelor, a lay agent of the Society, should devote himself to work among the Ainu. Mr. Batchelor was originally sent to Hong-Kong to prepare for missionary work in South China under Bishop Burdon, but on his health failing he was transferred to the Japan Mission, and took up his residence at Hakodate. There, while continuing his other studies, he vigorously applied himself to the acquisition of the Japanese language, in which he made speedy and excellent progress. In 1878 he began to preach occasionally, and later took a regular part in evangelistic work both in Hakodate and at the village out-stations. In this way he rendered much efficient help to the ordained missionaries. During 1881 he paid two visits of two months each to Piratori—the old Ainu capital, where Miss Isabella Bird (now Mrs. Bishop), authoress of *Unbeaten Tracts in Japan*, spent two or three days in the hut of Chief Penri, in 1878—and, whilst continuing his linguistic studies, made his first attempt to preach the Gospel. Early in 1882 it was arranged for him to return to England to complete his studies at the Islington College, but, owing to the difficulties that arose in the Mission, he returned to Hakodate in the spring of 1883. After some weeks he started for the Ainu country, and remained there six months. His Ainu friends had not forgotten him. They manifested great pleasure at his return, almost whole villages turning out to welcome him, and their chiefs expressing the

hope that he would remain amongst them for a long time. He located himself with Chief Penri at Piratori, who lent him a corner of his hut. The study of the language was resumed, a vocabulary of about 6,000 words collected, an Ainu grammar compiled, and some translational work attempted. In this latter department of missionary effort Mr. Batchelor has continued to do most valuable service. He has now (1897) made good progress with the translation of the Bible, and has completed that of the Prayer Book, into the Ainu language.

The Ainu, though quiet and gentle, are much addicted to drunkenness. This vice, connected as it is with their worship, is one of the greatest obstacles in the way of their receiving the Gospel. Referring to this, Mr. Batchelor wrote in November, 1883 :—

The chief thing one has to contend against is the supremely inveterate drunkenness of the Ainu race. The use of strong drink (Japanese *sake*, i.e. rice wine) forms part of all their religious worship; and in all ceremonies, religious or profane, it is considered indispensable, and the state of drunkenness is regarded by the Ainu as a state of supreme earthly joy. Offerings of wine are from time to time placed upon the graves of the dead. How God can be acceptably worshipped without wine is a puzzle to the poor Ainu, so intimately connected in his deluded mind are wine and worship. The Christian injunction against intemperance offends him, and I see, even now, the beginnings of a hard struggle between strong drink and religion.

For some time during 1884, owing to the misrepresentations of certain Japanese wine-vendors who feared that their trade with the Ainu would suffer through the introduction of Christianity, Mr. Batchelor was unable to obtain a passport, and consequently could not visit the Ainu districts, but he invited Chief Penri to Hakodate, and there continued the study of the language. Later in the year he procured a passport, and, accompanied by Mrs. Batchelor, sister of the Rev. W. Andrews, to whom he had been married in 1883,

spent some time in the Ainu villages. The greatest caution was necessary, lest some technical difficulty should be raised to prevent them from remaining, and they were compelled to lodge at a Japanese inn.

The close of the year 1885 was gladdened by the baptism of the first Ainu convert, Kaunari Taro, son of a village chief.

In February, 1887, Mr. Terata (now of Hiroshima) was ordained by Bishop Bickersteth, and appointed Native pastor of the little congregation at Hakodate. Mr. Batchelor was ordained in the following year with a special view to work amongst the Ainu, the Ainu Mission being, until 1895, kept distinct from that to the Japanese inhabitants of the northern islands. During 1887 and 1888 the number of converts at Hakodate increased steadily, and at the end of 1889 it was found necessary to take down the small church and re-erect it, on a larger scale, on the same site. A girls' school was also built and opened.

In January, 1892, Mr. Batchelor came, with his wife, to reside at Sapporo, a town lying near the west coast of Yezo, more than a hundred miles north of Hakodate, and this town has since been considered the chief C.M.S. centre of Ainu work, though the Japanese residents are not neglected. One of Mr. Batchelor's first acts was to build an 'Ainu Hospital Rest-House' in the Mission compound, for the accommodation of Ainu out-patients attending the Japanese Hospital. Out of the seventy-five patients received during the first year, eleven definitely embraced Christianity, and all heard much of Christ and His Gospel. This 'Rest-House' continues to do a blessed work.

The year 1893 was one of special blessing; the Ainu Church increased in numbers from eleven members and two catechumens to 219 members and 151 catechumens, and there

were ten instead of two villages containing Christians. It then became necessary to increase the number of centres, and native workers were placed at Horobetsu, Usu, Piratori, and Osatnai. At the close of 1894 Mr. Batchelor was able to report an increase of 188 in the number of Christians, but now (1897) there are over 700 baptized Ainu. God's blessing has indeed manifestly rested upon his labours.

In January 1895, Mr. Batchelor was joined at Sapporo by the Rev. G. C. Niven, appointed to that station with a special view to Ainu work. The future prospects of extension are therefore very bright.

At *Horobetsu* there is a flourishing school for Ainu children. A church, erected by the Christians, was opened in November, 1891. Saburo, an Ainu catechist, is now in residence there. *Piratori* has been already mentioned as the old Ainu capital and the home of Chief Penri. The chief, alas! still continues to give way to intemperance, a sin which has consciously kept him back from accepting the Gospel message.

A large share of the blessing of 1893 descended upon Piratori. 'Every woman in Piratori,' wrote Mr. Batchelor, 'has accepted Christ as her Saviour. That is a glorious triumph of the Cross, for the women hitherto have never been allowed to have any religion; the men only have worshipped God. Just think of old women over seventy years of age, now, for the first time in their lives, praying—and praying to Jesus only!' A church was opened in May, 1895, when 200 people were present at the service. Two catechists are stationed at Piratori, Mr. Otani (Japanese), and Kiuroku (Ainu). A church has also been built at Usu, and a Japanese catechist, Mr. Akutagawa, appointed to work there.

All these places are frequently visited by Mr. Batchelor, whose time is largely occupied in long itinerating tours.

There are about 10,000 Ainu in his large district. Many of the Christians amongst them have given the greatest cause for thankfulness. Petros, the first Ainu baptized by Mr. Batchelor, and one of his most valued helpers, died in November, 1895. Mr. Batchelor thus refers to him in his 'Annual Letter' for that year :—

I was with him an hour before he departed, and on the previous Sunday administered the Holy Communion to him and the Ainu Christians then with us. The evening of his death was Saturday, and on the following day one of our Christian women beautifully remarked, 'Happy Petros, his first day in heaven is the Lord's day of rest !' Beautiful thought, indeed. The Lord's rest and peace are now his. Happy Petros ! Thank God for him.

Touching reference is then made to other individual cases :

One other very bright Christian and his wife and sister have been taken from us this year. All of these also, like Petros, died of consumption. This man, whose name was Shirakteno, and who had for several years been afflicted with spinal disease and quite unable to walk, seemed to grow more bright and happy the nearer he approached the end of his earthly pilgrimage. Shortly before his death he told us that he was not only waiting to see Jesus, but anxious to go to be with Him. When about to die, he left a message for me, saying that he hoped to have seen me once more before he departed, but he could not do so. And he left a word of thanks for me for the Gospel he had heard from my lips.

These happy deaths of Christians are a wonderful surprise to the poor Ainu, who, as Heathen, fear nothing more than death. The smile on the face of Petros when dead, and the happiness of Shirakteno at the approach of death, were quite beyond their understanding, and have produced good effects.

This year I saw a very remarkable sight, a sight indeed hitherto unknown among the Ainu. The oldest woman in the Saru district, who is supposed to be more than a hundred years' old, is a Christian, and a great friend of mine. In September I and some friends went to her village just in time to see her grand-daughter, also a Christian, carried out to the mountains for burial (I was too late to take the funeral). As

we passed along I found this old woman sitting outside her hut weeping loudly. I thought she was lamenting the dead. But no, she said, not so. 'I am crying because I want to go to be with Jesus. He takes others, but leaves me !' By telling her that Jesus would soon come for her too, she was greatly comforted. Surely there is no power on earth other than the glorious Gospel of our salvation which can so remove the dread fear and sting of death in this way.

There are also many bright, earnest Christians ready to greet us in other places. Thus, for example, one poor man came to us here ill, and received much benefit. When well enough to leave us, he went to his home. He left on a Friday. Just before leaving he came to me and said, 'I shall not be here for the Sunday service, but would like to leave something for the Lord's box (i.e. offertory). I haven't much, but I give all I can.' He left two cents, all he had. This reminded me of the 'widow's mite,' and I received it with deep thankfulness. But this is not all. He asked for a missionary box to take away with him ; I gladly



*Ainu School at
Hakodate.*

gave him one. Last month he wrote me a letter begging me to go and see him and open the Lord's box, which, he said, was pretty full. As soon as able I went to his house, and, after having prayers and partaking of the Lord's Supper with him and his wife, opened his box. It contained sixty-one cents.

The Ainu race is dying out. Year by year its members decrease, and in spite of the laudable efforts of the Japanese Government to preserve it, its extinction seems inevitable. But if the race perishes, a precious remnant, won to Christ, will abide for ever. Aboriginal tribes have always had a peculiar share in C.M.S. sympathies, as the Maories of New Zealand, the Red Indians of North America, and the Arrians and Santals of India, might well testify. And among these races the Gospel has won its greatest triumphs. Again and again has the Church Missionary Society proved the truth of the late Sir Donald Macleod's pregnant words¹:—

It is highly worthy of attention that in many parts of the world, where the labours of the missionary have been exercised among these primitive races, they have been attended with the most encouraging success. Whether in the Islands of the Pacific Ocean, on the Plains of Africa, or amid the hills and forests of Hindustan, they have been found alike free from those bonds which lay so fatal a hold upon the victims of other idolatries. No venerated literature records the deeds or characters of their deities; no powerful and sagacious priesthood holds them in a state of mental or moral vassalage; but led simply by feelings of mysterious awe and dread, which sin has given us as our heritage, to deprecate, by sacrifices and mystic ceremonies, the supposed wrath of an unknown god, they have ever evinced a disposition to listen to the soothing assurances of the Gospel, and to return the most ardent gratitude to those who have turned aside with Christian affection to raise them in the scale of being.

The Ainu of Japan are, thank God, proving a fresh and bright example of the readiness of primitive races to receive

¹ Lake's *Memoir of Sir D. Macleod*, p. 47.

villages of Harutori, Tongkeshi, and Moshiriya. A former pupil in the first-mentioned school has since become her Bible-woman.

In 1894 the Rev. D. Marshall Lang was appointed to superintend the work in the Kushiro district. He visited it at first from Hakodate, but subsequently took up his residence at Kushiro.

Besides the three villages already mentioned, the following are worked as out-stations from Kushiro: *Tottori*, where the congregation consists chiefly of farmers; *Otamura*, a military colony; *Akkeshi*, near Otamura; and *Abashiri*, the most northern out-station. In each of these a catechist is stationed, and spends part of his time in evangelizing the surrounding district.

The need of workers is perhaps more felt in Kushiro than in any other part of the Hokkaido Diocese. 'I would humbly yet earnestly beseech you,' wrote the Rev. D. Marshall Lang, at the close of his 'Annual Letter' for 1895, 'to join me in "praying the Lord of the Harvest that He would thrust forth labourers into His harvest."' Shall we not join in this prayer?



CHAPTER XV.

CONCLUSION.

BY THE REV. G. H. POLE.

A great door and effectual is opened . . . and there are many adversaries.
—1 *Cor.* xvi. 9.



JAPAN is now fully open to the Gospel. The foundations of the Church are being laid. The heaven of living Christianity has been introduced and is working. How soon will it leaven the whole lump? When will our Faith have spread so far as to affect the whole course of the nation's life?

There is no doubt whatever that, in the Lord's good time, the religion of Jesus will win a complete victory over the false and unsatisfying superstitions now obtaining in the Empire. The strongholds of Satan are being undermined by the irresistible forces of Divine Love and Grace. But it cannot be too well known and realized that we are at present only at the commencement of a struggle the intensity of which it is impossible to exaggerate, and the duration of which it is impossible to forecast.

There has been much too sanguine a view taken by many as to the rapidity with which Japan will become evangelized. This has been due, probably, to too much concentration of

thought upon the truly astonishing results already attained, and to an apparent ignoring of the magnitude of the task still remaining to be accomplished. The fact that so much has been done by Divine Grace, in the comparatively short space of thirty years of Christian effort, constrains those who have been engaged in it to exclaim: 'This is the Lord's doing, and it is marvellous in our eyes.' But they are inclined to forget that, although Christianity can now claim about 120,000 converts (including Roman Catholic and Greek Church, as well as Protestant believers) out of 40,000,000 of inhabitants, as compared with practically none thirty years ago; yet this means, when looked at from another point of view, nothing more than that twelve out of every 4,000 of the population have entered *nominally* the Christian Church; or, in other words, that, on an average, 399 out of every 400 persons in the land are still unconverted—outside the visible Church!

Of course it is not fair to judge of the success or otherwise of the many years of earnest teaching and faithful living out of Christian principles *merely* by the numerical results attained. Their influence has spread no doubt into every department of national life, and thousands who have not actually had the boldness, or even the desire, to come out publicly 'on the Lord's side,' have been powerfully affected by them in several indirect ways. And yet, on the other hand, we must not forget that our *numerical* results are not all satisfactory *spiritual* results. Among the apparently large number of baptized converts, how many—what proportion—of even the members of our Protestant congregations (to omit all reference to the still larger number of Romanist and Greek Church adherents) can be conscientiously claimed as consistent believers, truly converted 'children of God'? A glance at the statistics therefore, from an all-round point of view, should

be sufficient to make us pause before expressing a sanguine opinion as to the speedy triumph of the Gospel in Japan. We heartily thank God for the great things He has done for us in the past, and we are encouraged to persevere in our efforts; but we must remember that not until a proportion of, at the very least, one-tenth (one in *ten* instead of one in *four hundred*, as is the case at present) of the population has become nominally Christian shall we be justified in concluding that the army of the Cross of Christ has won a satisfactory victory over the numerous and powerful forces of the Enemy.

We can afford to ignore, as any seriously potent factor in this conflict, the influence of *Shintōism* and its latest unorthodox but popular development *Ten-ri-kyō*. The present enlightened Government may well be trusted to discover before long some more sensible and intelligible means of inculcating and fostering patriotism, loyalty, and piety than the manifestly absurd legends, palpably unhistorical traditions, and grossly superstitious observances of the 'way of the gods'; and, when this has been accomplished successfully, nothing but the dead weight of a defunct cult will have to be dealt with.

But we must weigh well the fact that, although Christianity has met with, and by Divine power already conquered, many—perhaps most—of the false religious systems in the world, still she has never yet in any serious way met, in hand-to-hand combat, at close quarters, that most powerful of all heathen religions, *Buddhism*. And, in all human probability, the battle will have to be fought out in Japan. The Church does not flinch from the conflict, nor does she doubt her final conquest, but she must be prepared for a struggle such as she has not experienced before; and this, humanly speaking, may be of centuries' duration. For, whether we regard it

from its doctrinal, its philosophical, its ethical, its practical, or its ceremonial aspects, no one acquainted with the facts can deny that Buddhism, as developed and modified by its contact with and assimilation of principles and practices from Romanism, Confucianism, Taoism, and Shintōism is, notwithstanding its many errors and grossly superstitious observances, an antagonist of intense moral and religious force. It will never be overcome without continual dependence, in simple faith and earnest devotion, on the almighty power of the Risen Christ. We cannot afford to depreciate or despise it. We may be quite certain that not without a fierce and bitter contest to the very death will Buddhism yield to Christianity as the predominating influence in the national and religious life of the Japanese.

But there is, if possible, a still more secure stronghold of the enemy to be attacked and reduced before the Gospel can reign triumphantly in Japan. Philosophical speculation has a subtle fascination for the highly intellectual and refined minds of the natives. They have a natural aptitude for analytical scientific criticism. These tendencies lead reasonably enough to a general indifference towards supernatural, spiritual, and religious verities, and to an acceptance of atheistic and materialistic systems of philosophy; and these, in their turn, develop into unblushing agnosticism or open scepticism as to the necessity or desirableness of any religion whatever. This rationalistic spirit is fostered, moreover, by influential assistance from the intellectual culture of civilized Europe. It can readily be conceived, therefore, how, when such a force is let loose among the minds of the rising generation, the arch-enemy makes use of it to hinder and hamper evangelistic efforts among them. And it will need special grace and peculiar gifts of the Holy Spirit for Christian teachers to hold their own. It is necessary to prove

that the Gospel of Christ Jesus, when rightly apprehended, abundantly satisfies intellects of the highest mental calibre; and that it is itself the grandest example in the universe of a perfect philosophy; a splendidly consistent system of doctrine and ethics, bound together on the noblest and truest scientific principles, and capable of producing such rich fruits of practical benevolence, moral purity, and spiritual peace, as no other system in the world can ever by any possibility hope to produce.

And again, it is not only with these powerful opposing forces of her artful foe that Christianity has to contend. Within her own encampment are lurking several influences, consciously or unconsciously allied with the enemy. They threaten seriously to impede, if not entirely to frustrate the efforts made to win the nation for Christ. It is well-known that the Japanese are desirous of accepting that which is worth having in Western civilization and adapting it, by modification or improvement, to suit the circumstances of their national life. It is an indisputable historical fact that Christianity has always manifested an inherent capability of being adapted to suit the special wants of every nation which she has won to faith in Jesus. Hence, many have been led to fear that the contact of her doctrines and principles with the ideas, latent or openly taught, in far-Eastern philosophies must necessarily produce some time hence a modification of Gospel Truth and a re-modelling of the 'old, old story' to suit the tastes and inclinations of this intellectual race.

No doubt there is a peril in this direction; but we believe there is not so much cause for alarm as many suppose. However much our conceptions and apprehensions of Christian theology may vary from age to age and undergo development or modification, Christian Truth, as revealed in the written and personal Word, surely will, remain

the same yesterday, and to-day, and for ever.' That a number of half-trained, ill-disciplined, self-opinionated leaders among the converts, being led away by the allurements of the 'higher' criticism and the attractions of the 'new' theology, will do their best thus to modify and adulterate Scriptural principles may be taken for granted. But we cannot believe that they will ever succeed in doing Christianity much practical harm in the long run, although this element must be reckoned upon as a strong factor in hampering the satisfactory progress of the Gospel in her victorious career.

More real, though less to be deplored, is the probability that the Native Christians will, as they feel strong enough, try their hand at improving and altering the *external* characteristics of Christianity—such as her organisations, forms of service, rites, ceremonies, and institutions. Here, too, however, we believe that many decades must elapse before any changes of importance will be made, although, sooner or later, we must expect to see modifications brought about. Fortunately it is just here—in the practical and experimental application of principles—that Japanese Christians are at present weak, from lack chiefly of ripened experience and mature judgment; so they are not likely to be very successful at first if they attempt, without guidance from their foreign advisers, to introduce novel or radical alterations. But, on the other hand, the recognition of present weakness and insufficiency may lead them prudently to postpone for some time yet changes which even we may acknowledge to be both advisable and beneficial when the right time comes. At any rate, no one can refuse them the right, as a National Church, constitutionally to introduce such modifications as their collective wisdom may deem desirable. It is, however, only just to them to add that we have reason to believe that the large majority of native teachers and converts

connected with our Mission are thoroughly loyal to the fundamental ecclesiastical principles of our beloved Church of England, as laid down in the Prayer Book, Ordinal, and Thirty-nine Articles; and that they are not at all likely to agitate for any rash or imprudent alteration in real essentials of Church organization. But even if they were to do so, until they have a good number of Native Bishops, they are powerless under their present Constitution to take decided action without the approval and assistance of their foreign colleagues in the Synod. Yet, it is well that this characteristically independent spirit of our native brethren should be clearly recognized and judiciously directed.

At one time there was an idea prevalent in certain quarters that the Japanese Government might be persuaded to adopt Christianity as a national religion. It is probable that this was altogether a mistake. We must not, and do not, expect any assistance from the State in our evangelization of the country. Nor would such help be either desirable or beneficial, for obvious reasons. The attitude assumed by the Government (and not likely to be departed from by any Ministry for a long while to come) is one of absolute neutrality towards all religious systems, granting complete toleration and full liberty of belief to the adherents of each. For this attitude we heartily thank our Lord, and with it we are entirely satisfied.

Such, then, are the conditions under which our work for the blessed Master's cause has to be prosecuted. Those who can appreciate the circumstances, will surely recognize the superhuman nature of the task to be accomplished. Assuredly nothing but the Omnipotent Arm of the King of kings can make His servants 'more than conquerors' in this terrible campaign. Brethren, pray for us! that the Word of the Lord may have free course and be glorified!

We have, happily, signs in the character and life of our converts which give us real cause for hope, and which encourage us to believe that the progress, though slow, will be sure, and the victory in the long run certain. So long as we may testify (as we can at present), (1) that 80 per cent., on the average, of our adult Church members are regular communicants; (2) that the Native Christians are contributing, on an average, probably as much as one-twentieth of their income, per family, for the Lord's work and other charitable objects; (3) that seven men and women out of every hundred, on an average, of our adult converts are willing to devote themselves and their all to the life-long service of their Lord in the promulgation of the Gospel; and (4) that the majority of our inquirers are brought to conviction of the truth and power of Christianity by their observation and experience of the changed and consistent lives of their converted relatives and friends,—so long, surely, is there no cause to despair of the steady progress and continuance of the Lord's blessing on our labours. And, so long as our native agents are carefully and prayerfully trained in a thorough knowledge of and love for Holy Scripture and its revealed truths, as well as in appreciation of, and loyalty to our Scriptural and sound Evangelical Church principles, we need have no cause for anxiety as to their going 'off the lines,' doctrinally or ecclesiastically.¹ We commend them all affectionately and with confidence to Him Who alone 'is able to keep them from falling,' and to use them as He may see best in the advancement of His Gospel and the consolidation of His Kingdom in their native land.

So long as the King of kings vouchsafes to grant the strength of His mighty Spirit to co-operate with the weakness of His feeble servants, and to enable them for faithful fulfil-

¹ See Note, p. 220.

ment of their duties, so long may we rest confidently assured that His cause will certainly triumph, His name be hallowed, and His kingdom extended until the whole Empire 'shall be full of the knowledge of the glory of the Lord, as the waters cover the sea.'

But, after all, the future is in God's hand, and it is for us to recognize the duties and responsibilities of the present. It is the day of Japan's visitation. Most emphatically do the words apply to her, '*Now* is the day of salvation.'

The changed attitude of the country towards Christianity—twenty-five years ago bitterly hostile, then passively neutral, now openly tolerant—the many open doors—the manifold tokens that God is with His servants in the work He has entrusted to them—all with united voice call us to work while it is day. If to Japan this is a day of salvation, it is for the Church of Christ to strain every nerve to proclaim the word of salvation throughout her Empire. It is a solemn thought, that upon our realization of the greatness of the opportunity, and our readiness to seize it prayerfully and vigorously, may, in the mysterious providence of God, depend the future of the Japanese people. God grant that upon the Land of the Rising Sun may speedily arise the Sun of Righteousness, with healing in His wings!

NOTE.

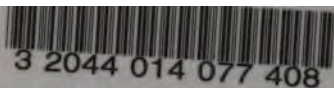
THE following facts regarding the career of the students who have passed through the Holy Trinity Divinity School at Osaka since its opening in September, 1884, until July, 1896, may be interesting and encouraging :—

Eighty young men altogether entered during these twelve years. Of these, eight have not yet completed their course, and so need not be accounted for further. Of the remaining seventy-two, eighteen (exactly one-fourth) for various reasons had to leave the Institution *before finishing the course*, and have been since lost sight of, or have turned out unsatisfactory.

The remainder (75 per cent.) are accounted for as follows :—

Died during their course, after bearing faithful testimony and doing good work for their Lord	2
Died while engaged in their work as catechists in the field, after being used markedly in winning souls for Christ . .	2
Ordained Priests, now working satisfactorily as Pastors of Congregations	6
Ordained Deacons, now doing excellent work as Pastors or Evangelists	4
In business (as Railway Manager, Lawyer, and Doctor), but working as voluntary agents in satisfactory ways, and exerting a powerful influence for good on those around them	3
Now working satisfactorily under our Missionaries as Cate- chists or other helpers in various parts of the Empire . .	37
	<hr/> 54

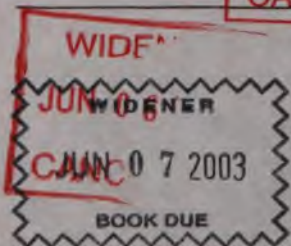




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